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*Abstract of the Proceedings of the thirty-seventh Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 21st, and Wednesday, October 22d, 1823.*

(Continued from page 137.)

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports as follows:—

It is with considerable pleasure I address you at this season with the report of the churches under my charge, since I think there is visibly a change for the better in both. The services of the church have been better attended at Islip, than I have known them for several years, and always with great seriousness and devotion. The church at Setauket has also been better attended than usual; but it is peculiarly gratifying to discover, that it has pleased God to raise in their minds a desire to comply with the sacred ordinances of his holy religion—for within the two last years there have been more baptisms than in eight years previous. Through Divine Providence, I have been enabled to attend both parishes regularly through the year past, excepting two Sundays, in which stormy weather prevented my crossing the island. Besides the usual duties of Sunday, I have been called upon to preach several lectures or funeral discourses in different places.

Setauket—baptisms (adults 3, infants 5) 8—Marriages 5—Funerals 6. No addition to the communicants.

Islip—Marriage 1—Funeral 1.

The Rev. James Thompson, missionary in Greene county reports as follows:—

My services have been divided as usual amongst those congregations where I have usually officiated, in such proportion as I judged most for the interest of the church. Since my last report I have officiated twenty-three Sundays at Durham, fifteen Sundays at Windham, six Sundays at South-Durham, two Sundays at Stamford, in Delaware county, where I administered the communion and baptized two children; also one Sunday at Rensselaerville, and one Sunday at Greenville.

I have preached on week days, though not as often as usual in years past, owing to my ill state of health. I have baptized five children and one adult, attended two

funerals, admitted to the communion two persons at Durham, and one at Windham. The congregation at Windham have been much embarrassed with debt in building their church, for some time, which has been very injurious to the growth of the society; but there is a prospect of being liberated from that; so that we hope, under a blessing, the congregation will soon be in a more prosperous situation, both in their spiritual and temporal concerns.

Communicants at Windham 52, at Durham 14.

The Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown and Cherry-Valley, Otsego county, and parts adjacent, reports as follows:—

Since the last convention, my stated services on Sundays have been divided between Cooperstown and Cherry-Valley. At both of these places, my endeavours to promote the interests of the church, and extend the kingdom of the Redeemer, have been crowned with some success. Although I cannot enumerate many additions to the communion during the past year, yet I cannot but indulge the hope, that ere long, the number of our communicants will be considerably increased. Every thing connected with the prosperity of the church has a favourable aspect; the people are becoming more enlightened in the knowledge of the truth; their prejudices against the church are subsiding; and many of them can now venture to frequent our places of worship, and listen to our discourses, and use our forms with pleasure and edification. Where this is the case, the church cannot remain stationary; rational and scriptural in her doctrines, pure and apostolic in her worship, she will gain the assent of the mind, as well as the affections of the heart; she wants only to be known to be admired. This I have found to be the case within the limited sphere of my own observation and experience. Where I have statedly officiated, the congregations have gradually increased in numbers, in attachment to the church, and, I trust, in love to God and man.

At Cooperstown I have baptized two infants, performed twelve marriages, and attended three funerals. Communicants (one added) 70. At Cherry-Valley I have baptized three infants and one adult, and

attended one funeral. Communicants (two added) 17.

Since March, I have performed a third service on Hartwick Hill. There are several families here attached to our communion. The congregation generally, is composed of Christians of different denominations; and is numerous and attentive, and highly gratified with the services of the church.

I have preached at Burlington once, at Exter once by exchange, at Worcester once, at Todd Town once, at Westford once, and baptized an adult, at Fly Creek twice, and twice at Springfield. At Springfield and Westford my labour has not been in vain; a spirit of inquiry has been excited, which, it is hoped, will produce favourable results.

I have also distributed Bibles, Prayer Books, and Tracts, among the people with considerable advantage. They have, in many instances, opened the way to a favourable reception, and secured an attentive hearing, where, had it not been for their previous introduction, I should never have had an opportunity of preaching. Every means of information and of conciliation, consistent with a firm but meek adherence to his distinctive principles, must, I find, be used by a missionary of the church. Thus furnished unto every good word and work, he will find his ministrations effectual.

The Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent, reports:—

That for the year past, some alterations have been made in the distribution of his time between his different parishes. His ordinary appointments have been to officiate half of the time at Little Falls, and the other half at Fairfield, taking therefrom one service every fourth Sunday for Norway.

The parish at Fairfield continues flourishing; respectable additions have been made to the church, and of these, honourable mention may be made of two young gentlemen who have been baptized since the last report, and are now preparing for holy orders; from whom, if their lives are spared, the church may anticipate important aid in the Lord's vineyard. The church, which has been long standing in a bad state, has been this season finished, and is now ready for consecration.

From an increased attention at Little Falls, we trust, consequences have arisen, which are favourable—our congregation is more numerous, and much of the former prejudice is removed. On the 17th day of February last, a parish was organized and incorporated by the name of "Emmanuel Church." The field is here wide, and the soil abundant, if the seed should be blessed, for gathering a rich harvest.

At Norway but little service has been performed, and little can be said of it. There is a want of zeal among many who have formerly expressed a warm attachment to the church; but since, from necessity, so little attention has been directed there by your missionary, he cannot speak unfavourably, but still flatters himself that this parish would flourish with more clerical labour.

A long affection has prevented your missionary from performing so many third services on Sundays as formerly; he has, however, done it a few times at Middleville, and once in Manheim, where there appears to exist considerable interest for the church.

On Trinity Sunday he officiated at Herkimer: twice an exchange has been made with the Rev. Mr. Anthon, once with the Rev. Mr. Adams, and once with the Rev. Mr. Hollister. Four weeks he has been absent from his charge in going to New-York for priests' orders, and in visiting distant friends.

In relation to the communicants, a definite statement cannot be made, for there are a number who are waiting an opportunity, and even have suffered much for the want of the regular administration of the communion; and it is of the utmost importance that all missionaries be in priests' orders, unless, if deacons, they be associated with some presbyter. The number of communicants in the county is between fifty and sixty. Baptisms (infants at different places 12, adults at Fairfield 5) 17; one marriage, and 10 funerals. We have buried two very aged matrons at Fairfield, who had long been communicants, as well as ornaments to our church. For the Missionary Fund \$22 have been raised from our Female Missionary Association; a sum, considering our situation, highly creditable, and more so, as having been raised with great freedom and cheerfulness: and let the question be put to all our parishes, Could not our missionary fund be increased by a general formation of similar associations? The ocean, with all its sublimity, is formed from the union of small particles of water; let not our parishes then think that their contributions will be of little consequence, because they may be small.

The Rev. Lawson Carter, missionary at Ogdensburgh, St. Lawrence county, and parts adjacent, reports as follows:—

The church at Ogdensburgh continues to flourish, and gradually to increase. During the past year, a Sunday school has been organized, which now contains between 70 and 80 scholars. The pews in the church are nearly all taken up; and the number of communicants has more than doubled since last October. It is confidently expected, that by the



blessing of God, this society will soon be able to support their clergyman without missionary assistance.

The congregation at Waddington continue deeply to lament, that no clergyman can yet be induced to come and settle with them. They have not enjoyed any stated ministerial services for more than two years past. The society is, however, increasing. They have the foundation of a very respectable parish. Must it be lost for want of a little care?

The society at Russell is still very much depressed.

The newly organized congregation at Morristown is increasing. They regularly maintain public worship by means of a lay-reader.

Communicants in St. John's church, Ogdensburgh, (added 26, removed 2) 43.—In St. Paul's church, Waddington, (added 10, died 2) 22.—In Zion church, Russell, 10.—In Christ church, Morristown, 14. Marriages 2. Funerals 10.

The following is the report of Mr. Solomon Davis, catechist and lay-reader in St. Peter's church, Oneida Castle, Oneida county, composed of the Oneida Indians:—

By permission of the bishop, I have performed the duties of lay-reader and catechist among the Oneidas, one year and one month. During which time, the services of the church have been well attended by the natives, and I have reason to believe, that my endeavours to bring them to a knowledge and practice of the duties of Christianity, have been rendered in some degree effectual by him, without whose assistance, our best efforts are vain. The Oneidas have made considerable progress in civilization, and are considered the most respectable of the six confederate nations. Their number consists of 1160 souls. The chiefs and warriors, and in fact the whole nation, are zealously attached to the Episcopal church. They view it as the church of their forefathers. They revert with pleasure to that period, (the year 1701,) when the Society in England for Propagating the Gospel in Foreign Parts, sent a faithful labourer among them, who reared the standard of the cross, and planted the apostolic church in the bosom of their nation. "The Gospel tree," say they, "which was then planted among us, is again permitted to flourish in the midst of our *canton*—we will sit under its branches, and partake of its glorious fruits." Notwithstanding the opposition of interested individuals, and the strong prejudices which prevail in the minds of many, in regard to the utility of missionary labour among these degraded sons of the forest, I think it is evident, from what has already been accomplished since the establishment of this mission, that much good will result from a conti-

nuance of our exertions. I have performed the services of the church on Sundays in their own language, to a congregation of about four or five hundred Indians; all of them, with becoming sobriety, taking an interesting part in the worship of God. And I have the satisfaction to say, that many of them are not only hearers, but doers of the word. I have catechised, during the summer, from fifty to sixty children, twice a week; attended 17 funerals, and witnessed the baptism of 56 Indian children; thirty-six by the Rev. Mr. Anthon, of Utica, seven by the Rev. Mr. Nash, of Exeter, and thirteen by the Rev. Jonathan Judd, of the diocese of Connecticut. Two have been added to the communion, which makes the number to consist of forty.

The Indians are now engaged in preparing a school house, and have invited Mr. Albert G. Ellis, a young man who formerly resided here with Mr. Williams, and who has acquired some knowledge of their language, to take charge of the school, which will probably commence in about twenty-five days. In this school it is thought best to pursue the Lancasterian system, as far as practicable, and instruct the scholars in both their own and the English language. It is thought that at least fifty children will attend, as it is a subject rendered highly pleasing to both parents and children, by making a part of the studies to consist of their native tongue, which is considered the most powerful means of attaching them to the school: the want of which attachment has, heretofore, proved, in similar establishments, an insurmountable barrier to success; as the Indians, not relishing the study of a foreign language, generally become disaffected, and leave the institution before any thing like a course of studies could be completed.

Resolved, that it be, and it hereby is, recommended to the congregation in this city, incorporated in August last by the name of Christ Protestant Episcopal Church, to cause the name of their corporation to be changed; another congregation in this city having long since been incorporated by the same name, and admitted into union with the convention, and being now members thereof, and it being deemed inexpedient that two congregations in the same place should be known by the same name.

Resolved, that when the said congregation, incorporated in August last, shall give satisfactory evidence to the bishop, or, in his absence, to the standing committee, of having complied with the above recommendation, it be admitted into union with this convention.

The following was then read and accepted:—

*Report of the Trustees of the Episcopal Fund.*

The trustees of the fund for the support of the episcopate in the diocese of New-York, respectfully report to the annual convention of the Protestant Episcopal Church, that the fund now amounts to the sum of twenty-six thousand four hundred dollars and eighty-eight cents, in sundry bonds and mortgages, in stock of the United States, and in stock of the state of New-York, as follows:—

Miles Hitchcock's bond and mortgage, dated February 19th, 1793, for	\$ 550 00
James C. Parshall's bond and mortgage, dated March 15, 1806, for	\$ 2200 00
Do. do. dated August 1st, 1814,	1800 00
	<hr/> 4000 00
Joseph O. Bogart's bond and mortgage, dated August 12th, 1813,	2000 00
Do. do. dated August 12th, 1817,	621 60
	<hr/> 2621 60
John Stewart's bond and mortgage, dated March 29th, 1819,	3500 00
Samuel Y. Allaire's bond and mortgage, dated April 27th, 1822,	1500 00
Bond of the Rector, Church-Wardens, and Vestrymen of Trinity church, in the city of New-York, dated November 17th, 1820,	2000 00
Bond of Edward Griswold, dated May 17th, 1822,	2000 00
Six per cent. stock of the United States of 1813,	1300 00
Do. do. of the State of New-York of 1818,	2550 00
Do. do. 1823,	1400 00
Five per cent. do. do. 1823,	645 00
Interest outstanding on bonds and stock,	783 84
Balance remaining in the Phenix Bank,	3524 84
Cash in hand,	25 60
	<hr/> \$ 26400 88

The trustees submit their account current, and are prepared to exhibit the bonds and mortgages, and certificates of stock, in which the investments are made.

A loss of eleven hundred and sixty-eight dollars and eleven cents, principal and interest, has been sustained by the fund, which requires some explanation:—

On the 12th of October, 1818, Mr. Van Wagenen, who was then the sole trustee, lent four thousand dollars on the bond and mortgage of Ebenezer Taylor, of Bethel, in the county of Sullivan. The property mortgaged, consisted of several lots of land in the Hardenburg Patent, including

the homestead of Taylor, with a saw-mill, which, with the buildings were represented to be in good repair, and the whole premises supposed to be worth at least six thousand dollars, and Mr. Taylor was recommended by several very respectable gentlemen in this city, as a man of fair character, undoubted integrity, and thriving business; and the punctual payment of the interest for three years, was guaranteed by Nathaniel Wells and Edward Griswold, who paid the interest regularly until the 12th of October, 1821, when their guaranty ceased. Taylor paid no interest afterwards; became unfortunate in his business, and died some time in the summer of 1821, leaving no other property, so that the mortgaged premises remained the only means of obtaining payment of the principal and interest due.

From the best information that could be obtained, it was pretty certain that the premises, on a foreclosure and sale, would not produce three thousand dollars in cash, as the mill-dam had been carried away, and the buildings were out of repair, and the expense of rebuilding the dam, and repairing the house and mill, would cost nearly half that sum; and though possibly the property, if sold out in lots on a credit, might bring the balance due on the mortgage, yet such a mode of sale would be attended with much trouble, expense, and delay, as well as uncertainty as to the payment of monies in a distant county, and with the disadvantage also of doubts as to the title of some of the lots. Under these circumstances, the trustees thought it best, and most advantageous for the fund intrusted to their care, to accept an offer made to them by Mr. Griswold, to purchase the securities for three thousand dollars, which, though one thousand dollars less than the original debt, was a present and certain sum, the interest of which would be made to accumulate. Mr. Griswold accordingly, on the 17th May, 1822, paid one thousand dollars in cash, and gave his bond for two thousand dollars, on the payment of which, with the interest at six per cent. half yearly, the securities are to be transferred to him. In making this sale, the trustees have acted with the advice of several judicious persons, but more especially with that of Mr. Van Wagenen, who had visited the premises, and made himself well acquainted with their situation and value, and who, having himself transacted the original loan, understood all the circumstances of the case. The interest has been punctually paid by Mr. Griswold, and the principal will, no doubt, be paid when it becomes due. The trustees have thought it their duty to give this brief statement of the transaction, and hope what has been done by them will meet the approbation of the convention.



They have made it a rule not to lend money on property out of the city, nor where they are not perfectly satisfied with the goodness of the security; preferring an investment in stock at a less interest, to hazarding the principal.

THOMAS S. TOWNSEND,  
WILLIAM JOHNSON,  
EDWARD R. JONES,  
HENRY M'FARLAN,  
GERRIT H. VAN WAGENEN.

New-York, October 21st, 1823.

The following preamble and resolutions were adopted:—

This convention observing with regret, that the canon requiring the annual collection for the Episcopal Fund is, in many of the parishes, totally disregarded; therefore, resolved, that the clergy who have heretofore been deficient in this respect, be, and they hereby are, earnestly entreated not again to neglect this important duty, but make the collection regularly, without regarding the smallness of the means of their respective congregations.

Resolved, that from and after this year, every congregation having a clergyman, in which the requisitions of the canons on the subject of the Episcopal and Missionary funds are neglected, shall have its name recorded as delinquent on the Journal of the convention.

The missionary reports above detailed, and the parochial reports, furnish the following aggregate:—Baptisms (adults 127, children 856, not specified 436) 1419—Marriages 414—Funerals 950—Sunday scholars 2487—Communicants 4944.

The following collections were reported:—

For the Episcopal Fund	\$ 595 45
For the Missionary Fund	\$ 1656 96
For the Diocesan Fund	\$ 565 12

The following preamble and resolutions were offered and adopted:—

Whereas the House of Bishops, in General Convention assembled, did, in May last, pass the following resolutions:—

“Resolved, that this house entertain a gratifying sense of the fidelity with which the trustees and the faculty of the General Theological Seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it, of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the gospel in this church.

“Resolved, further, as the opinion of this house, that the General Theological Semi-

nary, having been established by the whole body of this church, in General Convention, seems peculiarly to demand the concurrent solitudes and exertions to be centered on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole church, must be the most effectual means, under Providence, of perpetuating the unity of the church, in the bond of peace.”

And whereas the trustees of the seminary, at their meeting in July last, did request their president, the presiding bishop of our church, to “announce their contemplated application” for funds, and “to give the necessary powers to the persons through whose agency it is to be made;” Therefore,

Resolved, that this convention highly approves of the measures which the trustees of the seminary have employed to raise funds for an institution, which our diocesan has repeatedly presented to our notice, and urged upon our patronage and support.

Resolved, that the members of this convention, and the clergy in particular, be, and they hereby are, respectfully requested to assist the agents of the General Theological Seminary, in their endeavours to obtain contributions in this diocese.

On motion, resolved, that the present committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, do continue in office.

The following gentlemen were elected the standing committee:—

The Rev. William Harris, D. D. the Rev. Thomas Lyell, D. D. the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D. Richard Harison, Esq. William Ogden, Esq. Nicholas Fish, Esq. Henry Rogers, Esq.

The Rev. Dr. Lyell tendered his resignation as a member of the standing committee

On motion, resolved, that the resignation of the Rev. Dr. Lyell be accepted, and that the thanks of the convention be given him for his services as a member of the standing committee.

The Rev. William Creighton was then elected to supply the vacancy in the standing committee, occasioned by the resignation of the Rev. Dr. Lyell.

The Hon. James Emott was chosen to supply the vacancy in the delegation to the General Convention, occasioned by the decease of John Wells, Esq.

On motion, resolved, that every clergyman of this diocese shall present to the bishop, on the first day of every convention, the parochial report required by the 45th canon of the General Convention of 1808, and shall mention therein the amounts contributed in his parish, to the episcopal, missionary, and diocesan funds, respectively; and if no contribution shall

have been made to these funds, or either of them, the fact shall be stated, and the reason for it assigned.

On motion, resolved unanimously, that the thanks of this convention be returned to the Rev. Dr. Harris, for the able and impartial manner in which he has presided over its proceedings.

From the list of the clergy of the diocese, appended to the journal of the above convention, it appears that they consist of the bishop, seventy-five presbyters, and twenty deacons. Total 96.

From the Christian Remembrancer.

*Two Charges delivered to the Clergy in the Diocese of Calcutta; the former at Calcutta and Madras, in February and March, 1819, and at Bombay and Colombo, in March and April, 1821; and the latter, at Calcutta, in December, 1821. By T. F. Middleton, D. D. F. R. S. Bishop of Calcutta. 8vo. pp. 88. Rivingtons. 1822.*

(Continued from page 154.)

The second charge opens with a passage that calls up all our feelings of affection and regret.

"This is the third time that I have been permitted to call you together for the purposes of these triennial solemnities. It is hardly possible, under any circumstances, to reflect on the lapse of such intervals of human life, without something of serious emotion: but in the country, in which Providence has appointed us our respective tasks, it will be to all of us, and especially to those who are advanced in years, a subject of solemn thought and thankfulness, that we have been preserved, amidst the ordinary havoc made by the climate, even amidst the wide devastations of an epidemic disease, still to offer unto God the tribute of our humble services; still to labour for the good of souls, and to work out our own salvation; to be still telling of the goodness of God among our brethren, to grow stronger in the faith, to gain fresh accessions of light and knowledge, and, which is the proper use of these, to be enabled to impart them to those around us, who have not enjoyed the same opportunities, or been equally blessed in their work." P. 49.

Within a few months after the delivery of these words (for they were delivered in the December of 1821) it pleased God to take him from a scene wherein his labours were so abundantly useful. To one, however, who could so contemplate the uncertainty of life, and take so just a view of its duties,

and impress them so earnestly on others, and labour so zealously and conscientiously to perform them himself, death could never come, however suddenly, and find him unprepared. Surely to him, to "die was gain."

In this charge, as in the former, the same subjects, and others of equal importance, are treated with the same warmth and ability. Witness the following glowing appeal to his clerical brethren.

"We have been separated, (let us never forget it,) and solemnly set apart unto God: has he purposes to accomplish in respect to our brethren? we have pledged ourselves to be his instruments: has he given to them a revelation of his will? we are, within our proper sphere, its constituted interpreters: has he designs of mercy to be gradually communicated to the whole human race? we are to encourage the hope, and to stimulate the desire, of such a consummation: has he appointed us to be as lights in the world? if that, which should illumine and cheer and comfort, be found to be darkness, how great must that darkness be? To have neglected these high considerations must implicate us in a degree of guilt, of which we cannot be self-convicted without feelings of remorse and anguish, as having betrayed a trust delegated to us by God's Holy Spirit, under sanctions the most awful, and involving consequences both to ourselves and to others, which may reach through all eternity." P. 50.

To these *general* motives to clerical fidelity and exertion, another is added of a peculiar kind, arising out of local circumstances of a missionary character; and thus stated by the bishop.

"We stand in the same general relation to our flocks, as do the bishops and clergy of dioceses in countries wholly Christian: but moreover we owe something to the millions among whom we dwell, and to whom the name, or at least the faith of Christ is unknown: we are brought therefore into contact with objects, which our brethren in England view, not indeed with indifference, but at a distance, which precludes actual and direct participation: and though our ordinary relation to our Christian brethren remains in full force, it is not perhaps wholly unaffected by circumstances, which are extraneous. We owe, in fact, the same solicitude, both in measure and in kind, to our countrymen; but in the discharge of the duties to which it will prompt us, we shall hardly lose sight of the connexion which subsists between the advancement of faith and



holiness among Christians, and the possible interest which may thus be excited in those who are without: in other words, the *parochial* character of the clergy, so far as in the condition of the country this character is attainable, will not be wholly unmixed with that missionary interest, which, in such circumstances especially, will be created by zeal for the religion of Christ." P. 52.

From this the bishop takes occasion to advert to the present state of the heathen around him. This part of the charge will be read with the greatest interest. We are glad to receive at last information on this important subject, in which we can confide—to have the recorded opinion of one, who from his high situation, sound judgment, and personal observation, was so worthy of implicit credit.

"Unquestionably, within a very few years a change has taken place in the sentiments of the people around us. It was once hardly known, even by the better informed among them, that we possessed any system of religious belief, or indeed that there were any considerable modes of faith existing among men, except the two, which divide, though unequally, the population of Hindoostan. They viewed their conquerors as men of enterprise and talent and bravery, skilled in the arts of war and government and, if just and equitable in their administration, owing these virtues to something national or constitutional, or even to self-interest, rather than to the fear of God. Of our views upon subjects connected with religion little could be known: though we did not *practise* idolatry, we were not in general very forward to condemn it: policy and interest, not even yet perhaps so effectually disclaimed as might be wished, seemed rather to recommend, that it should be numbered among harmless prejudices, and treated with respect: and any intercourse with the natives, tending directly to religious discussions, and aiming at their conviction, was probably extremely rare. It cannot be necessary to insist at much length upon the contrast exhibited in the present state of things. Curiosity is awakened to ascertain, what opinions we really hold upon the most momentous of all questions: and the inquisitive have learnt, that we have a religion, which we not only believe to be true, but to be the only truth: they perceive that we are even anxious to impart it to them, considering them as lost in darkness and delusion; and that we are forward to show the reasons and grounds of our faith; while they themselves have nothing to allege, but an obscure and exaggerated antiquity, believed but not re-

corded, or the absurd pretence, that intrinsically there is little difference between us, as if their books really inculcated, or even hinted at, the doctrine of salvation through the Son of God.

"Of the change, however, which has taken place, the most prominent evidence will be found in circumstances of recent occurrence. Sanguine as have been the expectations of a few, and cautious as were the many in speaking to the natives upon the subject of religion, who could have believed, that any would have been found among them thus early to *provoke* religious discussions, and openly to impugn the fundamental doctrines of Christianity? To cavil at its mysteries, to deny the Atonement, and to attempt to reduce the stupendous scheme of revelation to some, not all, of the divine sayings, which it ascribes to Christ; teaching that these are sufficient unto salvation! and all this with an air of research and learning borrowed from our biblical criticism:\* while others in a lighter way publish their objections to our holy faith, or their misconceptions of what it teaches, and challenge us to reply.

"It is impossible for us to know precisely, in what way, or by what combination of means, God in his secret counsels may purpose to establish his truth: we may, however, humbly hope, that these are favourable symptoms." P. 54.

"It proves at least, that an interest is excited, and that the most formidable impediment hitherto opposed to our religion, that of apathy, is giving way: we may lament, indeed, and must lament, the attempt to raise a new sect among us, divided as we are already in the midst of a heathen land: we must lament, that the faith, even of a single individual, in the great doctrine of our Saviour's divinity, should be at all affected by the opinions of one, who without disparagement must be considered as a novice in Christian researches: we have, however, nothing to apprehend as to the general result: the socinian heresy, though the most antichristian of all heresies, is perhaps the least to be dreaded at the present day: it appeals to what few comparatively feel, while it disappoints all the wants and weaknesses of the human heart: the event, indeed, serves to show, to what endless aberrations the mind is subject, when the 'old paths' and the 'good ways' are forsaken, as we follow them in our national church, marked out to us from the primitive times, and men treat religion as a newly-invented science, in which as yet there are no fixed principles, and all is to be settled by experiment." P. 58.

"In speaking, however, of favourable changes, more may be said. Idolatry is certainly disavowed by many, in principle at least, in whose minds but a few years

\* "In sundry Tracts by Ram Mohun Roy."



since no doubt on the subject had been raised : and it appears that the natives, wherever there are schools, are willing that their children should receive instruction : which, if it be not Christian, can hardly be afterwards made subservient to the false views of nature and of theology contained in their sacred books." P. 59.

Lest this statement, however, should encourage a too sanguine hope of great and immediate success, the bishop judiciously adds,

"It is easy, however, to attach to these and to all other favourable symptoms, more importance than really belongs to them : and there is reason to apprehend, that this, in some instances actually happens, especially in England, among those, who readily believe what they wish, and who have not the means of correcting their judgment by actual observation. And if this be true to any great extent, the mischief is apparent : there will be at no distant period a recoil of public feeling : the sanguine, when they are disappointed, are the most subject to despondency. The tide at present runs strongly in favour of almost every attempt to disseminate Christianity, from whatever quarter it may proceed, and without much inquiry into its probable results : but if it shall be found, that facts were not impartially stated, and that undue expectation was raised by the suppression of difficulties, it will be no longer easy to obtain support for the soberest and most legitimate enterprizes. The truth, therefore, is on all accounts to be told unreservedly : and they, who are solicitous for the diffusion of the Gospel, while they duly estimate the magnitude of the undertaking, should be satisfied with the reasonable hope, that though the consummation may be distant, their labours of love, with the divine blessing, will not ultimately have been in vain." P. 60.

After having given this caution, and expressed this reasonable hope, the bishop proceeds to consider the following important and interesting question, whether the difficulties which Christianity had to encounter in the early ages were greater upon the whole, than they are at present, with reference to the state of India. This difficulty he states to have been much greater than is usually supposed ; that the subsequent progress of the gospel, after the power of working miracles had been withdrawn, was not at all proportionate to its first rapid increase ; that some centuries elapsed before it became generally prevalent throughout the Roman empire ; and

that at the commencement of the reign of Dioclesian, about fifty thousand persons constituted the *whole* Christian community at Rome.

"In the primitive times," he then proceeds, "Christianity had to contend against the grossest misrepresentations : its professors were charged with licentiousness and Atheism : they were in fact, for the most part obscure persons, of whom any thing might be said with impunity, and with little chance of refutation : the very reverse is the case with Christians in this country. The early Christians were also confounded, and almost identified in public opinion, with the Jews ; whose very name was associated with ridicule and opprobrium. Philosophy too and learning were every thing in the estimation of the ancient Pagans ; whereas the Christians were not only for the most part unlearned, but were represented as the enemies of all learning by their very profession : here again the contrast is manifest : the Hindoo learning bears no proportion to that of the ancient Greeks, nor is the little possessed held in the same esteem : while Christians in this country are not only learned, at least as a people, but evidently show, that the dissemination of knowledge is a part of their system. Again, among the subjects of the Roman empire, the worship of the gods was generally considered as connected with the stability of the national greatness : \* Rome had been founded in Paganism, and had prospered under it ; and as Christianity advanced, it was found to decline. But national glory is not an idea familiar to the minds of Hindoos : nor in any supposed desertion of them by their gods, could they sink into deeper depression. Moreover it may be observed, that in the early ages Christianity was an experiment : if its effects were visible on a few, it was not yet known how it would operate upon nations ; whereas now it is seen to be the parent of virtue, of knowledge, and of freedom ; in short, the firmest bond of states, and the surest pledge of their greatness. In the last place it may be remarked, that the early Christians had not the means of diffusing their tenets by the use of printing : it might seem that this gives us an immense advantage ; but perhaps, it may be over-rated : the want of other means of conversion to any great extent enforced the necessity every where of oral instruction and of preaching, which doubtless would be far more efficacious, and which, so far as we can judge, will always be found indispensable ; and the minds of catechumens were well initiated,

\* "By Libanius in his oration for the temples ; and by others. See Lardner's Works, 8vo. Vol. viii. p. 459."

and men came prepared to the reading of the holy Scriptures.\* It appears, indeed, that in the early ages, versions of the Scriptures were made principally, if not entirely, with a view to the wants of those, who had already embraced, or professed a desire of embracing Christianity: the services of the church could not well proceed without them.† Still it will not be disputed that the use of printing must be numbered among modern advantages; especially if more be not expected from it than is reasonable, so as to create disappointment. It exceedingly facilitates discussion with the heathen, who are at all interested in ascertaining what the Gospel is, and what it requires; and the Scriptures, especially in separate portions, and tracts upon Christianity, may be found with the divine blessing, to awaken curiosity at least among some, to whom preachers have not yet been sent.

"Thus far it might appear, that the impediments to the progress of the Gospel in this country are small, compared with those, which were opposed to its early teachers; but the balance probably will not be found to be much in our favour, if we examine the other side of the statement. One of the most obvious differences is, that instead of our being here an obscure and persecuted people, we are the dominant power. In the manner, however, in which hitherto our rule has been exercised, (and the same moderation, it is hoped, will always be continued) our power is evidently of no use in the propagation of the Gospel: no boon or encouragement has ever been holden out, or any preference shown, to converts; it may be thought, perhaps, that political apprehensions have operated rather the other way; it were idle to dissemble, that persons, neither few in number, nor inconsiderable in influence, have thought, that our interests in a splendid possession are best secured by letting every thing remain in its present state. But without insisting on this point, I would remark the advantage, for such it was, which the cause of Christianity in the early ages derived from persecution: that it suffered much, is true, and even that it seemed at one period to be nearly extinguished: an imperial inscription is still preserved, in which the triumphant expression occurs, 'NOMINE CHRISTIANORUM DELETO.'‡ But this was only according to man's judgment: persecution had been from the beginning, under the superintending providence of God, one of the most fruitful sources of conversion: the fortitude and constancy of Christians

had a power beyond that of preaching: among the earlier and most eminent converts to the Gospel was Justin Martyr: who, amidst much admiration of its doctrines, confesses that the spectacle of the calm endurance of suffering for the sake of Christ chiefly determined him to become a Christian.\* It is further to be considered, and it is remarkable, that the heathen, who were converted in early times, had no sacred books professing to be divine revelations; the Sibylline books need hardly be expected, as being of a political character: they endeavour to learn the will of their gods through oracles and divinations; much too uncertain, however, to be appealed to, as a general standard: there was nothing at all corresponding with what we hear so much of, as the doctrine of the Shastras. It may be added, that the lives of Christians at the present day, as exhibited among the heathen, are not such as to excite observation by extraordinary piety or purity, so as to induce a belief that their faith is exclusively from God. In respect of Church order and discipline, we can hardly pretend to a comparison with the early Christians; the doctrines, which they held on these points, largely as they contributed to the success of the Gospel, are now in disrepute: their divisions, moreover, various as they were upon questions in which the heathen could feel no concern, did not, for the most part, present the *externals* of discord; and they did not in a single instance, before the middle of the fourth century, touch the subject of church government, or call in question the principles, on which the Church, as a society instituted by Christ, is founded. And not least among our difficulties must be mentioned that of Caste: in early ecclesiastical history we find instances, no doubt, of uneasiness and displeasure in heathen families at the conversion of any of their number, but nothing which precluded all further intercourse with the convert, or even the interchange of accustomed charities: on the contrary, we read of cases, in which conversion produced no alienation, except in the rites and exercises of religion. We know it to be otherwise here; and yet it has been found, that even the terrors of the law of Caste may be defied and despised: and in every such instance we cannot doubt, that it loses a portion of its influence, and that when Christian converts of any consideration shall be sufficiently numerous to form a society among themselves, it will be a mere dead letter.

"On the whole, then, it will probably appear, that the work of conversion at the present day, and in this country, does not yield, in point of difficulty, to the task of the earlier Christian teachers." P. 62.

\* "Eusebii Præp. Evang. xii. 1. Bingham, x. 1. 7."

† "Semler de Christianorum Statu. vol. i. p. 60."

‡ "Gruteri Inscript. Antiq. p. 280."

\* "Opera, Ed. 1686. p. 50."

Lest, however, it should be supposed that this result is given for any purpose of discouragement, the Bishop adds,

"Little, in fact, has yet been attempted in any regular way: whatever is the will of God, (and we are sure that he wills the coming of Christ's kingdom, sooner or later, among all nations) can never be impossible; and all, which we call difficulties, are resolvable into our ignorance of the means, (for means must be employed) which God will graciously prosper: if this could be ascertained, the whole problem would be solved, and the business done. Now certainly we may hope, that the course of proceeding, which God will bless, will be that, which allowing for the difference of circumstances, comes the nearest to the practice of the primitive times: the difficulty lies in the adaptation; though such adaptation does not appear to have been much a subject of inquiry: independent experiments, recommended perhaps in some measure by their novelty, have the ascendancy in the public mind. I would not speak of any of these with disrespect, nor yet with unnecessary reserve." P. 70.

The conclusion of this charge is occupied in a brief consideration of the different opinions that prevail on the best method of extending the knowledge of the Gospel among the native Hindoos. An allusion is made to what had been *distinctly* shewn in the former charge, that *the diffusion of Christianity was not effected so much by independent efforts and unauthorized experiments, as by the gradual expansion of the Catholic Church.* (Acts xvi. 4, 5.) The employment of missionaries acting under proper authority, and subject to control, as in the primitive times, is earnestly recommended, together with the establishment of schools in connexion with the missions, in which elementary knowledge may be taught, preparatory to the sowing of the seed of the Gospel; and a remark is made, which we trust will receive, in the highest quarters, the attention that it deserves; that much in the commencement, at least, must depend upon externals.

"If we err," says the bishop, "it should not be on the side of simplicity: in the early times, as we learn from Origen,\* the

heathen would ask the Christians, where were their temples; which were comparatively few and mean: the answer might have been, that the Christians then were poor. Whatever has been done among ourselves in this way, has undoubtedly contributed to the change of sentiment among the heathen; and a proportionate effect may be expected from what may be done hereafter. The Christian measures of Constantine on his conversion may be ascribed to the influence of his adviser Eusebius: they were, therefore, such as the judgment and extensive experience of that great man recommended; and they were principally, the building of churches,\* and a provision for the better observance of the Lord's Day."†

On every account, then, both as it respects ourselves and the heathen, ought we to be zealous for the strength, and efficiency, and credit, of our establishment. With respect to our own people, the case is plain: if Christians any where need a regular ministry, and the public offices of religion, and the checks and restraints, which arise from a diligent inculcation of the word of God, and the appointed means and aids, by which divine truth, ever open to the inroads of sciolism, and indifference, and voluptuousness, is maintained in the mind and heart, it is assuredly in India: and with respect to the natives, much as they now hear of our religion, they will look to authority: and if they observe, that the church is either weak or supine, deficient in its means, or remiss in its duties, they will draw the obvious conclusion, and act accordingly. The establishment, therefore, must be, if any thing, as the heart and soul of our religious system: from which Christians may derive a warmth and energy, to be gradually diffused by its genial influence amidst all around them." P. 78.

Again, therefore, the Bishop reverts to the duties of his Clergy; again he earnestly calls upon them to be zealous, in the performance of them; again he sums the duties up, and has now left them as a legacy to the Eastern Church.

"The qualities, in fact, to be desired in the Indian Clergy, are such as are not any where commonly found in combination; sincere and consistent piety, laborious and patient habits, a talent of holding Christian conversation with persons of all classes, a clear and comprehensive view of the evidences of religion, attachment to order and discipline, and a competent acquaintance with the history of the church of Christ,

\* "Contra Celsum, p. 389. Ed. Spencer."

\* "Theodoret, Eccl. Hist. i. 15."

† "Eusebius de Vita Const. iv. 18."



and with the constitution of our own; to say nothing of those scriptural attainments, which are every where to be expected in the clergy, though here, from the circumstances of the country, they are more particularly needed." P. 85.

We cannot rise from the perusal of these charges without the earnest hope that they may be read by every class of Christians in this country, whose zeal has been awakened to the propagation of the Gospel in the East, with that respect and attention, which so much piety, learning, judgment, and experience demand from them.

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*For the Christian Journal.*

WORDS are the signs of our ideas. They act upon the mind through the medium of the ear as lines and colours do through the eye. Should they be improperly used, indistinctness, confusion, and misapprehension of the writer or speaker's meaning, inevitably follow. They have, too, meanings differing from each other in different periods, places and societies. Thus a signification which obtains at one time, in one place, and among the members of one society, or men of one way of thinking, will at another time, in another place, and among other men, have a meaning quite different. Many, very many of the controversies which have divided the Christian church, and occasioned sectarian feelings and conduct, have arisen from the neglect of this plain fact; or, at least, had this been attended to, it would have done much towards allaying them. In illustration of the fact that the signification of words is thus various, I will mention the words "bishop" and "deacon." The former in scripture is sometimes synonymous with the word "presbyter," as it there occurs. Afterwards it is applied exclusively to those who, as superior to presbyters, succeeded the apostles in the government of the church. But now again it is maintained by some to be incorrect to apply it in this manner; and thus they would maintain that the signification which has been affixed to it for centuries, and the office which others designated by it, to be un-

scriptural. The word "deacon," we also know, has different significations when used by a churchman or a dissenter.

The pulpit does much good or evil. The subjects there discussed, and the results flowing from them, are, in the highest degree, important. Attention then to the choice of words, which, compared with the standard of divine truth, may be found to be correct, is also of importance. Now I cannot but think that a great confusion of ideas is produced by the manner of using the word *regenerate* and its derivatives. Nay, I think great evils to the cause of truth are derived from it.

We hear one applying it to persons admitted into covenant with God by the ordinance of baptism, without noticing whether the persons spoken of have undergone the renewing of the mind or not, which he thinks is distinct from it, but yet absolutely necessary to salvation. We hear another applying it to those persons only who have experienced a change of heart, whether they have been baptized or not.

Provided every hearer was capable of discerning the peculiar sense in which speakers use terms, this would be well enough. But this is far from being the case. And the consequence is, that, having but one meaning to the word, the genetality of hearers form erroneous opinions of their preachers' tenets, and are led to think them at variance when the difference is only verbal. Nor only so; they see an inconsistency between their preachers' sermons and the offices of the church. Without attempting to define the true sense of the term, let us suppose the church to use it in the first sense above given: now if the preacher use it in the latter sense, the people are either to believe him or the church to be wrong. In the one case he subjects *himself* to the imputation of departing from that standard of faith to which he has bound himself as long as he acts a minister of the church; and in the other, he lessens the confidence of its members in the correctness of its doctrines. And, indeed, the latter signification is *now* so current, and, dissenting from the language only of those sects with which the church is

surrounded, so unpopular, that when an individual's confidence is shaken in this point, he is not far from believing and joining in the charges of formality and heterodoxy against the church, which, unhappily, are too common. Besides, (continuing our supposition) from the apparent difference between the clergymen of our church, our dissenting brethren will very naturally think the language of that clergyman which may agree with their manner of speaking; and what can be expected then, but that, supposing their sense of the term to be correct, they charge the church with holding false doctrines, and so hold her up as an object of detestation.

I believe the supposition above made to be the truth, viz. that the church uses the term regenerate in the former sense; and I further believe that if she uses it in the latter sense she is wrong. And it is fair to presume that few of her members, and especially of her clergy, will dissent from me in this. Indeed, many (may I not say all?) of those who in the pulpit use the term in the latter sense, use it in the former at the baptismal font. From what has been said, it is evident that the phraseology of the church, or of some of her ministers, ought to be altered. Indeed I have heard of some one proposing to alter the language of the church! O tempora! O mores! Methinks the rulers of the church will find sufficient employment if they attempt to adapt her language to the ever-varying modes of speech of modern sectarian philologists. To say the least, having chosen her language from the primitive church, and that language being interwoven in the works of her reformers and supporters, it would be the height of folly to alter it; to suit, what? a *liberality* which is *bigotted* in favour of the customs of others. It seems to be plain, that the alteration should be in the *clergymen*. Nor is this unreasonable; for in the second acceptance of it, it is not a term without a synonyme, the use of which would *fully* express its meaning, and be unaccompanied with any evil consequences. These are, to *repent*, *renew*, and *be converted*; and then these are *scriptural* terms, a circumstance in favour of their use

which belongs not to the other: for it cannot be pretended that scripture sanctions the meaning objected to. In scripture the word *regeneration* occurs but twice;\* in neither of which places will any maintain it to be thus used. And when any are there spoken of as being born again, they are those who have been baptized; and if any who have been baptized have fallen into sin, they are exhorted not to be regenerated, or to be born again, but to repent:† and the renewing of them again to repentance is spoken of,‡ as is also their conversion.§

P. R.

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*For the Christian Journal.*

*Journal of the second Annual Convention of the Protestant Episcopal Church of the State of Georgia, held at the City of Savannah, on the 3d and 4th of May, 1824.*

*Savannah, May 3, 1824.*

THIS being the regular place and day of holding the second convention of the Protestant Episcopal Church of Georgia, according to concurrence of the clergy, wardens, and vestry of the different churches of the diocese; two clergymen, and several lay-delegates attended at Christ church at half past ten o'clock A. M.

Morning service was read by the Rev. Abiel Carter, rector of Christ church, Savannah; and a sermon was preached by the Rev. Hugh Smith, rector of St. Paul's church, Augusta.

The Rev. Mr. Carter, as president of the last convention, was invited to the chair, and Dr. Thomas J. Wray acted as secretary pro tem.

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\* Matt. xix. 28, and Titus iii. 5. The former reads thus: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The latter thus: "He saved us by the washing of regeneration, and renewing of the Holy Ghost."

† Acts viii. 22, "Repent therefore of this thy wickedness."

‡ Heb. vi. 4-6, "For it is impossible for those who were once enlightened, &c. if they shall fall away, to renew them again to repentance."

§ James v. 19, "Brethren, if any of you do err from the truth, and one convert him, &c."

The following clergymen took their seats as members of the convention, viz. the Rev. Hugh Smith, rector of St. Paul's church, Augusta; and the Rev. Abiel Carter, rector of Christ church, Savannah.

Of the laity, the following gentlemen respectively exhibited certificates of delegation, viz.

Dr. James Bond Read, Dr. William Parker, and Anthony Barclay, Esq. of Christ church, Savannah.

Dr. Thomas J. Wray, of St. Paul's church, Augusta.

Which being approved, the convention proceeded to elect its officers; when, on counting the ballots, the following gentlemen were found to be duly elected.

The Rev. Hugh Smith, President.

Dr. Thomas J. Wray, Secretary.

Dr. James Bond Read, Treasurer.

On motion of Dr. Read, seconded by A. Barclay, Esq. it was *resolved*, that the thanks of the convention be tendered to the Rev. Mr. Smith for the very able and appropriate discourse delivered before the convention this day.

On motion, *resolved*, that the rules of order of the last convention be adopted for the government of this.

The following reports were handed in by the clergy.

*Parochial report of Christ church, Savannah,*

The Rev. Abiel Carter, rector.

Baptisms, adult 1, children (white) 22, (coloured) 3. Total 26.

Marriages 4.—Burials 6.—Communicants 80.

A confirmation was held in this church by the Right Rev. Bishop Bowen, on the second Sunday after Easter of last year, when 84 persons received that holy rite.

There is a Sunday school attached to this church, of the state of which the following report has been furnished by the superintendent.

"The school was commenced on the first Sunday in December, 1822, with two teachers and five scholars: since that time there have been admitted into the school twenty-two teachers, and one hundred and sixteen scholars. The

number on our books at present are fifteen teachers and eighty-eight scholars. We have in general attendance in school from about 65 to 75 scholars.

"The prosperity of the school has exceeded the most sanguine expectations of its warmest supporters; and its present prospects are such as to give us every encouragement.

"The school receives the countenance and support of the congregation generally.

"The attention on the part of the teachers towards the school meets with my entire approbation.

"JOHN F. LLOYD, Sup't."

*Parochial report of St. Paul's church, Augusta,*

The Rev. Hugh Smith, rector.

Communicants added since the last convention 23—died 4—removed 1—present number 51.

Baptisms, adults, 3 white and 1 coloured—children, 21 white and 2 coloured. Total 27.

Marriages 7.—Burials 9.

On Sunday, the 16th of November, a confirmation was held in this church by the Right Rev. Bishop Bowen, on which occasion eighteen persons received that holy rite.

On motion it was unanimously *resolved*, that the third article of the constitution, respecting the time of holding the annual convention, be amended, by striking out the words "third Monday in April, 1824," and inserting in their place, *3d Monday after Easter, 1825.*

On motion, *resolved*, that the diocese of Georgia avail itself, without delay, of the kind donation of the Domestic and Foreign Missionary Society of the United States of America; and that the clerical members of this convention, or a majority of them, be, and hereby are authorized to procure a proper person to act as missionary, at such places in this state, and at such periods, and for such duration of time, as they in their discretion may deem fit.

The following gentlemen were re-elected unanimously to constitute the standing committee for the ensuing year, viz.—The Rev. Edmund Ma-



thews, the Rev. Abiel Carter, the Rev. Hugh Smith, Edward F. Campbell, Esq. Jacob Wood, Esq. Dr. J. B. Read.

Members of the General Convention for the ensuing year, re-elected, viz.—The Rev. Hugh Smith, the Rev. Abiel Carter, the Rev. Edmund Mathews, Joseph Wheeler, Esq. W. W. Hazard, Esq. Anth. Barclay, Esq. Dr. George Jones.

On motion the convention adjourned until half past ten o'clock to-morrow.

*Christ Church, Tuesday, May 4, 1824.*

Morning service was conducted by the Rev. Abiel Carter, after which the convention went into session.

On motion, *resolved*, that the Rev. Hugh Smith, the Rev. Abiel Carter, Dr. James B. Read, and Dr. Thomas J. Wray, be a committee to draft such additional canons for the government of the Protestant Episcopal Church of this diocese as they may think necessary, and that the said committee be requested to report such canons to the next annual convention.

On motion, *resolved*, that the secretary of this convention address a letter to the proper officers of each of the several churches which have not paid their annual contributions as required by the 4th canon of this diocese, requesting payment of their arrears.

The convention adjourned, to give room to a meeting of the Society for the General Advancement of Christianity in this State.

At a meeting of the Protestant Episcopal Society for the General Advancement of Christianity in Georgia, held in Christ church, Savannah, at twelve o'clock, 4th of May, 1824; the Rev. Hugh Smith, president *ex officio*, in the chair, and Dr. Thomas J. Wray acting as secretary *pro tem*.

*Resolved*, that the society do report to the convention that a few contributions to its funds have been obtained during the last year; but that farther solicitations or any application of its funds had been deemed inexpedient, and that this society will present a more detailed report of its proceedings to the ensuing convention.

The convention went again into session, when the above report was read, and approved.

On motion, *resolved*, that the Rev. Abiel Carter be appointed for the diocese of Georgia a trustee of the General Theological Seminary of the Protestant Episcopal Church of the United States of America.

*Resolved*, that the meeting of the next annual convention of the diocese of Georgia be held in St. Paul's church, Augusta; and that the Rev. Edmund Mathews, rector of Christ church, St. Simons, be appointed to preach a sermon at the opening of the convention.

The minutes of the session having been approved, the convention adjourned *sine die*.

THOMAS J. WRAY, Secretary.

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### *New-York Protestant Episcopal Sunday School Society.*

At page 158 of our last number, we noticed the celebration of the anniversary of this society in St. Paul's chapel. The board of managers held their annual meeting, and made their seventh report on Easter Monday. Notwithstanding this interesting report has been circulated among the congregations of the union in this city, yet, it would be doing injustice to this excellent charity to omit any part of it in our Journal. We therefore insert it entire.

THE board of managers of the New-York Protestant Episcopal Sunday School Society, grateful for the instrumentality which they have been allowed to exert in the cause of the gospel, offer to the church their seventh annual report. The report, indeed, is their's, but the chief praise for any good they may have to notice as the result of the operations of the schools under their care, is due, not to them, but to the superintendents and teachers of the schools respectively. Our duty is a very light one compared with their's. Sunday after Sunday they labour in their work of love, inculcating principles, and instilling knowledge, into the minds of the young and ignorant poor, which is to prepare them for usefulness in society, and for becoming pious members of the church, and good citizens of the commonwealth. To these superintendents and teachers, we feel that we and all good Christians owe a large

debt of gratitude. We thank God that, by his grace, they have been excited to engage in their excellent and momentous undertaking, and are supported and encouraged in it; and we would put to the consciences of all sincere members of the church the serious inquiry, whether that undertaking, so intimately connected with the glory of God, the good of our country, and the best interests of our fellow-men, shall be hindered or defeated for want of co-adjutors to aid in carrying it into full effect.

In some of our schools we are happy to notice the co-operating exertions of boards of directors chosen from the respective congregations. These gentlemen serve, by turns, in remaining with the scholars during divine service, seeking for new objects of this best of charities, and visiting the abodes of delinquent scholars. This last has been found a most valuable measure. It impresses the minds of the families visited with a sense of the importance of the school, affords many opportunities for extending wholesome advice, and has often been the means of reclaiming scholars from the vicious habit of truancy. We cannot too highly respect the services thus rendered; and satisfied of their great importance to the successful prosecution of our design, would earnestly and respectfully urge the adoption of them in all the schools connected with this society.

There are now in our several schools 1901 scholars. Among these are included the pupils of three new schools, which we have had the happiness of receiving into union with our society—those of St. Mary's and St. Thomas's churches in this city, parishes which have been organized since our last anniversary; and that of the old and respectable parish of St. Ann's church, in the village of Brooklyn, which, having been for several years in operation, has, on request, been lately received into our union. Our schools, therefore, are now thirteen. Ranked in the usual way, according to their numbers of scholars respectively, they are as follows:—

St. John's chapel, } male 300 }  
(parish of Tri- } female 174 } 474  
nity church,)

Zion church,	{ male 140 }	500
	{ female 160 }	
St. Luke's church,	{ male 90 }	210
	{ female 120 }	
St. Paul's chapel, (parish of Tri- nity church,)	{ male 64 }	194
	{ female 130 }	
Christ church,	{ male 81 }	157
	{ female 76 }	
Grace church,	female	132
St. Mark's church,	{ male 30 }	90
	{ female 60 }	
Trinity and Grace churches,	{ male	90
St. Mary's church,	40 }	
Branch school at Fort Washington,	{ 40 }	80
St. Philip's church (coloured)	{ male 30 }	75
	{ female 45 }	
St. Ann's church, Brooklyn,	{ female	51
Trinity church,	female	48

Total 1901

Of the above schools severally, we are enabled to give the following more particular accounts, taken from their respective reports to this board:—

#### ST. JOHN'S CHAPEL SCHOOL.

##### Male Department.

In presenting the seventh report of the state of St. John's chapel Sunday school, we regret it is not in our power to afford as large an average of attendance as that of the last year. But we know that the improvement of the scholars is far beyond that of any preceding year. It will perhaps be interesting to give the monthly average of attendance, and the highest number present at any one time during the past year, and then to state what are the causes that have conspired to produce the present declension in the number of our scholars.

##### Monthly average, viz.

April	128	November	108
May	127	December	94
June	122	January	100
July	120	February	112
August	115	March	113
September	117	April	143
October	109		
Yearly average			113
Highest number present at any one time			150

We ascribe the causes of the declension in the number of our scholars to the want of a vigilant co-operation of the visiting committee, to the present system of locality introduced in other Sunday schools, and, during the past winter, to the prevalence of the small pox. At the suggestion of the superintendents, the board of directors have recently offered their services to act as teachers until permanent ones can be obtained; and also to visit the school by districts

to recruit our numbers, in consequence of which we have augmented our numbers to the amount of 48. The school at present consists of 300 boys.

On the subject of locality, just adverted to, it were much to be hoped that the several schools in our union would adopt it; for, taking the best organized school as an example, where it would be natural to suppose all those regulations most conducive to secure the attendance of the scholars were in effect, experience has proved, that out of any given number of boys, say 250, there is in the course of a year a continual fluctuation in attendance, and that one out of four may fairly be supposed to have regularly attended throughout the year. So that out of the above mentioned number, only 83 can be considered as regular attendants, while the remainder are left as mere casual visitants; and this is owing to the very extensive field from which we derive our scholars. Although we feel ourselves convinced of the utility of Sunday school locality, yet, until it be universally adopted, we deem it at present not expedient to adopt it. It has often been remarked, that our situation was very favourable for the procuring of a large number of scholars. This may have been the case several years ago; but we submit it as a fact, that from the increased improvement in Sunday school establishments, and from the increase of schools around us, our field of operation is materially circumscribed, so that it is with the greatest difficulty that we are enabled to retain those who reside at any distance.

#### *Female Department.*

This little flock at present consists of 101 white, and 73 coloured scholars, exhibiting a diminution of 39 since our last report, some of which have been transferred to the Episcopal Charity school, others to the churches in this neighbourhood. Total 174.

The school is under the direction of a superintendent, assistant superintendent, and 15 ladies, whose reports announce the gradual progress of advancement and good behaviour; also the improvement of the mind and morals of many females under their charge. They commit to memory long lessons from the New Testament, Common Prayer Book, and Catechism, for which they are rewarded, and their anxiety and industry to obtain a premium Bible, bear ample testimony to the value that is sometimes set on the rewards thus bestowed. Since our last report a library has been attached to this school, which is open on Sundays, from which they draw books to read at home. We may without presumption anticipate, that thus, through the instrumentality of children, many a parent will attain to that "faith which cometh by hearing—which is the substance of things hoped for, and the evidence of things not seen."

It is reported by a lady who teaches the coloured females, that an adult commenced with her at the opening of the Sunday school with the alphabet—she reads, spells, &c. and has committed the four Gospels to memory, and many other scripture lessons. The ladies of this department are prompt in their attendance, and indefatigable in their exertions, in timely aiding to carry on the school, and extend its operations during the indisposition of their superintendent, which they deeply regret.

### **ZION CHURCH SCHOOL.**

#### *Male Department.*

The school consists of 140 scholars, about 80 are regular in their attendance; many of them are improving in good habits and devout attention to our solemn service, and in responding the same. The Scripture Instruction has been put into the hands of all that can read, and premiums are to be awarded to six of those that commit the greatest portions to memory. It is pleasing to see the fine progress they are making.

The teachers are zealous and actively engaged in the moral instruction and improvement of their pupils—more teachers are necessary for the future growth and prosperity of the school.

#### *Female Department.*

The school at present is in a flourishing state. As the winter has passed, and spring again returned, the scholars are more regular in their attendance, and the teachers appear to take a deep interest in the good work in which many of them have been so long and ardently engaged. Soon after the annual meeting last year, several worthy teachers resigned, whose loss was sincerely felt. At that time 20 scholars were dismissed from school, owing to changing their places of residence; four of whom were coloured. When preparing a certificate for one of those little girls, her mother declared, with feelings of gratitude, that she never would forget us for the instruction her child had received. Previously to the last report, the coloured scholars were gradually decreasing, owing to a want of zeal in those young ladies under whose charge they were placed; but within a few weeks they have progressed beyond expectation. During the past year, 100 scholars have been admitted, 14 of whom are coloured. Two interesting little girls have been snatched away by the hand of death; six teachers have entered, and have clung to their duties with a zeal becoming that good cause in which they are engaged. The number of scholars at present 160; regular attendants 120; coloured scholars 16. The school is divided into 12 classes—5 reading classes.

### **ST. LUKE'S CHURCH SCHOOL.**

#### *Male Department.*

The school consists of 90 scholars, of whom only 36 is the average number of regular attendants: of these have been admitted since the last anniversary 20; the whole number at that time being 115, exhibits a reduction of 45; to account for which it is only necessary to state, that at the period above alluded to there were no other Sunday schools in the village; since then, however, schools have been organized at the Dutch and Presbyterian churches, and of the above 45, about 25 have joined those schools, their parents in most cases belonging to either the one or the other denomination; three were expelled for bad conduct, the remainder have either removed from the village, or been discharged at request of their parents.

The superintendent deems it unnecessary to enter into details of the performances of the different classes. In his plan of teaching, he has kept in view the primary object of the institu-



tion, religious knowledge; confining the more advanced classes to committing to memory the Catechism, and portions of the New Testament, and explaining to the best of his ability. The smaller boys who are not yet able to read, he has, when he could conveniently attend to them, taught, by requiring them to repeat after him in classes, the Lord's Prayer, the Creed, &c. This part of his plan, he regrets to say, he has been obliged to discontinue for some time past for want of assistance, he having had but one teacher associated with him for the most part since last autumn. He has varied his instructions by reading in the afternoon a lesson from the 13th volume of Tracts published by the British Society for Promoting Christian Knowledge, which he found productive of much good, in begetting habits of attention among the scholars. As these lessons are adapted expressly to Sunday schools, the superintendent begs leave to suggest that a few copies might be struck off for their use, and to which he strongly recommends their adoption from his own experience.

The superintendent takes pleasure in acknowledging the receipt of 10 Bibles and 24 Common Prayer Books, from the Auxiliary New-York Bible and Common Prayer Book Society, which, with the books furnished by the agent of the Sunday School Society, were distributed at the annual examination of the male and female scholars in St. Luke's church, on which occasion the evident improvement of the scholars of both sexes was manifested, and gave great satisfaction to those who witnessed it.

#### *Female Department.*

The school at present consists of two superintendents and six teachers—there are nine classes, each class containing from 6 to 10 scholars. The register exhibits upwards of 120 scholars—the extreme number, however, which have attended never exceeded 87—the regular attendants at present are between 50 and 60; during the winter months the usual number was diminished, many of them having had the prevalent diseases of the season; but within the last week or two, many of the absentees have returned, and filled up the vacancies in the classes. The number of teachers has so greatly diminished, that the duties of those who remain have become very arduous. The superintendent feels much gratified in having it in her power to bear testimony to their worth, as well as to the improvement of the children committed to their care—in all it has been very evident, but in many the improvement has exceeded the expectations of their teachers.

The 1st, 2d, and 3d classes commit large portions of scripture to memory, frequently a chapter at a time, in addition to the Church Catechism, Hymns, &c.

The 4th class having gone through the Short Catechism and Scripture Catechism the second time, are now far advanced in the Church Catechism. The class consists of nine children, not one of them exceeding the age of 10 years. They are very punctual in their attendance, and when admitted into the school, could scarcely read in the most simple book—they now read quite well in the Testament.

The 5th class having been for some time without a regular teacher, has not improved as much as could be hoped, but it is hoped that

rather than so promising a school should languish for want of a proper number of teachers, the young ladies of the congregation will come forward and volunteer their services in aid of so good a cause.

The 6th, 7th, and 8th classes contain from 6 to 10 scholars each; many are yet in the alphabet; the largest proportion of them spell and read; those in the 6th class learn the Scripture Catechism, and are making very evident improvement.

The coloured class, which consists of 12 scholars, 5 adults and 7 children, are remarkably attentive and industrious, and make much greater improvement than could be expected from persons who have not the command of their own time—one or two in particular, I cannot refrain from noticing, who are at service, and cannot yet read, but by spelling and perseverance, have learned through the whole of the Scripture Catechism.

#### *ST. PAUL'S CHAPEL SCHOOL.*

##### *Male Department.*

Since the last anniversary, the school has continued to prosper, and although, at present, it is not in as flourishing a condition as its friends could wish, yet, when we take into consideration the number of scholars who are at this time afflicted with the varioloid and measles, and the apprehension of parents, who decline sending (at present) their children to school, we must feel satisfied that, with the blessing of God, ere long, this school will again be enabled to do much good.

Thirty-seven scholars have been admitted during the past year—the school now consists of 49 regular and 15 occasional attendants—total number on the register 64. From various causes, 34 have discontinued; several have been cheerfully discharged, to be admitted into the "Episcopal" and "Grace Church" Charity schools. We have lost several by death; one, a boy of about six years of age, who had endeared himself to the superintendent and teachers by his amiable disposition and conduct, and who, contrary to his own wish, (for he wanted to go to school,) was taken by his father on a Sunday's excursion of pleasure, and unfortunately drowned. The school is divided into eight classes, with a teacher to each class, and a secretary to the school, and their services deserve the grateful acknowledgments of the superintendent. The conduct of the scholars has materially improved during the past year, not only in school, but also during divine service—23 have Prayer Books, and they join in the services of the church, and make the responses distinctly and correctly.

The improvement of all the scholars is manifest; several who, at the time of the last report, were learning the alphabet, and spelling in words of from two to four letters, now read. The "love of truth" prevails with the scholars in a great degree. Many interesting occurrences in proof of this have transpired during the past year. The following is selected:—An orphan child, seven years of age, who was kept from school one Sunday for want of clean clothes, (the neglect of his aged grandmother,) was directed by her to inform the superintendent that he was sick; but the child, on the superintendent examining him the following Sunday, said "he was ordered by his grandmother

to say he was sick, but he knew it was wrong to say so, and although she would chastise him for speaking the truth, he was determined to do it." On examining into the circumstances, and finding them correct, the boy was rewarded with the highest honours of the school. Another gratifying evidence of the good effect of the school, is the frequent voluntary attendance of scholars, whose time will admit, on week day services when performed in the chapel.

It is with peculiar regret that the superintendent has to record the loss the school has sustained during the past year, in the death of two of the teachers, and whilst he would condole, most sincerely, with the relatives of the deceased, from whom in the course of Providence they have been thus early removed, and with the friends and patrons of the school in the loss sustained; he would bear testimony to their fidelity and excellence as teachers, and express his gratification at the evidence afforded of their being deeply impressed with those evangelical truths which they were instrumental in imparting to others, and which should always be the prominent and distinguishing feature of Sunday school instruction.

The superintendent cannot close his report without again requesting the cordial and united efforts of the board of directors in prosecuting this "labour of love." The experience of another year, in the active duties of the school, has convinced him, more and more, of the great good that can be done in improving the condition not only of the immediate objects of their charge, but of society in general; and although great good is often done without the aid of the directors, yet, with their active and zealous co-operation, this *best* of charities would be enlarged.

#### Female Department.

Since the last anniversary 100 scholars have been added to the school. There are 130 names on the register. As the causes of the fluctuating numbers in Sunday schools have been so often laid before the public, it is deemed unnecessary in the present instance to recapitulate them. Though the school has not been closed during the past year from any prevailing epidemic, yet the general prevalence of the whooping cough and measles, during the past winter, will account for the non-attendance of a great portion of the pupils, many having suffered from the prevailing diseases, and others prevented from attendance by a fear of taking them. The average number attending for each Sunday of the past year has been 90.

It is thought the best idea of the state of the school may be given by extracts from the reports of the teachers. The following are submitted:—"My class consists of 16; the greater number read, and commit to memory portions of Scripture Catechism, Psalms, and Hymns; their general deportment is correct, and their diligence for the past year particularly commendable; and I trust that the early seeds of piety, which have been sown in their young minds, will, at a more mature age, ripen into that holiness, without which no man shall see the Lord."—"I have witnessed with pleasure the great improvement of one little girl in particular. She has far exceeded my expectations, and if she continues to improve as much

as she has done for the year past, will be a bright example to all the school—she has received a Bible as a reward of merit."—"My class consists of 11 regular attendants, and four who occasionally attend—they are diligent and attentive during school hours, and although some of them do not behave so well as could be wished during divine service, yet the hope is indulged, that as they grow in years they may grow in grace, and in the knowledge and practice of their duty. One fact is mentioned which deserves notice, and which cannot fail to be gratifying to the friends of the school. At the commencement of the school a little girl entered the class, and in the course of the year brought her sister, who also became a scholar. Since which time three more of her sisters have successively become members of the class. The oldest has now left the school, as she is too much occupied in taking care of the family to attend regularly. There are still four other sisters in the class—they are all attentive, well behaved children, and, will, I hope, do credit to the school."

The coloured school consists of 38, 26 children and 12 adults, who are all irregular in their attendance, most of them living at service, attending generally only half the day, and others only every other Sunday. Except in morals, their improvement is slow—they behave well during both school hours and divine service—four of the pupils of this school have been transferred to the Episcopal Charity school.

Two of the pupils were baptized on the 27th of February. They entered the school at its commencement, and have continued since that time with but few intermissions. One of them, a girl of about 16 years of age, is worthy of particular notice: having been reared in a situation in life where religion is the *least* concern, she early showed that it was her "better part," and the influence of her example has induced the people with whom she lived to believe they had immortal souls. They formerly paid no attention to the religious education of their children, but now believe it to be their duty to attend to their spiritual as well as temporal wants. They presented three of their children, at the same time with this good girl, for the holy ordinance of baptism.

#### CHRIST CHURCH SCHOOL.

##### Male Department.

From the situation of the school, and the convenience of its apartment, it is reasonable to expect a great increase in the number of the scholars attached to it. The increase, however, has not kept pace with this reasonable expectation. Want of teachers at one time, at another of visitors, and then again the prevalence of an alarming epidemic in the vicinity of the school, have been among the causes of our small progress. The number of names on the register is 81, of which 26 are coloured. About 64 of the whole number attend, exhibiting a yearly average of 42 present every Sunday, which is 12 more than the average mentioned in our last report. The behaviour of the pupils, both in school and church, has greatly improved; and it has not been without feelings of a peculiarly pleasing kind, that several of them have been seen in church on holy-days, when their daily avocations were suspended.



Since the last anniversary, a library of nearly 200 volumes has been collected. From the prevailing great desire of having the privilege of taking books therefrom, and from the good effects which have already resulted from it, we anticipate its being a very efficient means of improving the minds and the morals of the children.

It has been observed, that when a teacher is for a time absent from his class after the opening of the school, the children get an impetus to disorder, which it is difficult to restrain.—The case has been found to be much the same when the children assemble before the regular school hour, not to say that they sometimes engage in such exercises as are not becoming either the day or the purpose for which they meet. To prevent these evils, and to draw them to school at an early hour, it has been made a regular exercise for some time past to read to them some interesting and instructive narrative or tract. The *Dairyman's Daughter*, and others of a like character, have been read at these times, and the cheap repository tracts are now in a course of reading. The good effects of this plan, so far as they have been developed, are, that while it encroaches not upon the limited allotted time for instruction, it sobers the minds of the children, prepares them for entering on their studies with proper attention, and excites in them a love of reading; and it is not doubted but that while the naturalness, and the interesting nature of the tracts, allure children to school, they will imprint the pious sentiments which it is their design to inculcate upon their memories, and in many instances produce a desirable influence upon the heart and life.

It was stated that a want of teachers had prevented the increase of the school. This was indeed at one period so great, that one of the higher classes was disbanded, and its members set to instruct those who were least advanced. This want is not now so pressing, there being ten having charge of classes, besides a few who occasionally assist; there are also two visitors, and two superintendents, by one of whom the duty of secretary is performed. And the hope is fondly indulged, that when the epidemic above alluded to shall cease to prevail, our school will gratify the expectations of its best friends.

#### *Female Department.*

The school is under the direction of two superintendents, (by one of whom the duty of secretary is performed.) The names remaining on the register are 76. Of these the regular number that attend does not exceed 40. The school is divided into seven classes, five of which are white; one of coloured adults, and one of coloured children. All the children in the first class have learned the Scripture Catechism entire, and are far advanced in the Church Catechism, and have learned several chapters of the New Testament.

Most of those who are able to read have Prayer Books, and some have Testaments as rewards of diligence and good behaviour. It is gratifying to say, the children are generally decent, and, with few exceptions, behave well during divine service. The improvement of some of the scholars is such as to meet the most sanguine expectations, and justify the hope that some good seed has been sown which will, at a future day, bring forth fruit.

A library has lately been attached to the school, in union with the male department, from which the children are supplied with books to read at home, which it is hoped may have a beneficial influence upon them.

#### **GRACE CHURCH FEMALE SCHOOL.**

Since the last report 94 scholars have been added to this school, 75 white, and 19 coloured; 12 have left—6 have gone to the country—6 have removed and joined other schools. The number at present on the register is 132, and the regular attendants from 75 to 80. The school is divided into 10 classes, who are under the care of seven teachers and a superintendent.

The increase of this school is owing in part to the establishment of the Grace church charity school, and the required attendance of its scholars on Sunday school instruction.

#### **ST. MARK'S CHURCH SCHOOL.**

##### *Male Department.*

The superintendent reports that he has, in the two years of his superintendence, received into the school 88 scholars, but from various causes there are at present only about 30 regular attendants. These are divided into six classes, according to their proficiency. The highest class is taught according to the method of Dr. Bell, which is found very beneficial both in fixing the attention of the reader to the book, and exciting emulation. Their progress in their studies is very encouraging, and their behaviour, both in church and in the school, the superintendent has the pleasure to add, is much improved.

##### *Female Department.*

The school at present consists of 60 scholars, under the care of a superintendent and eight teachers—40 have been added during the past year, and an enlargement of the field of usefulness was expected; but this hope has been frustrated; many of the old scholars having left the school—some have been withdrawn by their parents, their services being required at home, while others have removed from the neighbourhood, or joined schools at a more convenient distance.

There are, however, from 35 to 45 regular attendants, among whom are some, whose opening minds give an earnest of realizing the animating promise, that we "shall reap if we faint not."

Since the last report, the school has been deprived by death of a deservedly esteemed and zealous associate. She was one of the first who enlisted as a teacher at the opening of this school; though then not more than 15, she remained "steadfast and immovable" unto her life's end—and it is earnestly hoped that her sincere and humble endeavours to "cast her mite in the treasury of our Lord," was blest to her own soul, for his sake "who came into the world to seek and to save those that were lost."

#### **TRINITY AND GRACE CHURCHES MALE SCHOOL.**

It was stated in the last annual report from this school, that its prospects at that time were



more flattering than they had been. These agreeable anticipations have been realized, and the superintendent is this year able to report a considerable increase in the number of scholars. This increase latterly is to be, in a great measure, attributed to the establishment of a charity school connected with Grace church. In it religious instruction is very properly combined with the common branches of education, but as it is opened on only six days of the week, it is made incumbent upon each pupil to attend some Sunday school of the Protestant Episcopal Church. The propriety of this regulation is almost too evident to need remark, and although we fear that, in some few cases, it may have given dissatisfaction to other denominations, yet we cannot but imagine that a little reflection would show it to be consistent if not expedient. Consistent it must be, that we should desire the attendance of the scholars on Sundays at those places where the instruction would be in strict conformity with that given during the week, and where, by a participation in her services, they may become, from principle, attached to a church which we must consider "fair and without spot," and a form of worship strikingly illustrative of the "beauty of holiness." But even were it a serious objection to our plan, that other schools are in some degree injured, (setting aside the increase of benefit resulting to an individual from an instruction afforded every day in the week instead of one,) we have heretofore found its extent extremely limited; for among the instances which have come under our notice, nearly two-thirds have been boys, who, previously to their admission into the Grace church charity school, received no instruction whatever, and who now, from their connexion with it and the Sunday school, have been rescued from ignorance, so often the origin of vice, and placed in a situation where they may imbibe principles of virtue and piety.

From an examination of the quarterly reports of the school, it appears that the additions during the last two have amounted to nearly 80—while the number discontinuing, from various causes, has been only about 25, making an actual increase of 55 regular attendant pupils. In the second quarter the admissions exceeded the number of those who discontinued by 10, thus leaving the increase of the year 65, and the whole number of scholars nearly 90, say 65 whites, and 25 coloured. If the number reported as regular attendants at the last annual meeting, be added to the increase during the last three quarters of this year, the amount will be found to exceed the present situation of the school. To equalize this difference, it must be mentioned that during the first three months, 15 more than were added to the roll discontinued their attendance. The cause of this decrease was that mentioned in the last report, and to which we now again reluctantly allude—the want of teachers. The resolution of the board, and the hope expressed, that "the importance of this inestimable charity would be so duly appreciated as to induce those members of the congregations where schools are thus circumstanced, who can do it with convenience, to remove this obstacle to the full benefit of our establishment"—has, in this case, produced no important results, and this charity, so unexceptionable in its character, the effect of which is to improve the state

of society and of the individuals, to advance their temporal and eternal happiness, is thus at least *fettered* in its operations, and perhaps one branch of it may be completely destroyed from the want of a sufficient number of active, zealous, and efficient instructors—"the harvest truly is great, but the labourers are few."

#### ST. MARY'S CHURCH SCHOOL.

The school was organized on the 11th of May, when 21 scholars were present, since which time the number has increased to 40; the average number of regular attendants is about 25. Much good has resulted from the establishment of a Sunday school in Manhattanville, and its more salutary effects will be strikingly observed in the morals of the rising generation. The plan of instruction embraced is the same as prescribed by the board of managers, by which the scholars become acquainted with the doctrine and worship of the church, as well as with the ordinary branches of a common education. They evince a sincere attachment to their teachers, and manifest a considerable degree of improvement. It would be injustice not to mention the zeal and assiduity of the teachers. They have faithfully discharged the important trust committed to their care, and none feel anxious to remit their work of love.

#### Branch at Fort-Washington.

This school was opened in October last, when 20 scholars were present, and soon increased to 40—the average number of regular attendants is 30. The school is in very good discipline; order is observed during school hours, as also during divine service. Many of the scholars have evinced a remarkable degree of retentiveness of memory, by committing the whole of the smaller Catechism in the short space of three weeks. The highest praise is due to the instructors. Upon the whole, this school may be said to be in a flourishing condition.

#### ST. PHILIP'S CHURCH SCHOOL.

(Composed of coloured persons.)

##### Male Department.

The school at present consists of 30 scholars, all children, of whom about 16 attend every Sunday. It has a superintendent and four teachers. The scholars are carefully instructed in our Catechism, in spelling, and in reading in the Bible and Prayer Book. They progress well in their learning, and deserve praise for their very orderly behaviour; and, considering that it is not in the power of the teachers to give such rewards as are usual in Sunday schools, and that in very few cases parents urge them to it, they deserve praise for their attendance also.

##### Female Department.

This school has been destitute of a superintendent for 18 months past, (the person who superintended it formerly being removed by death,) in consequence of which the school is not as prosperous as it was. It is conducted at present by six teachers, all quite young, but whose zealous and persevering efforts to support the school would do credit to persons

much more advanced. The number of scholars is 45, 42 children and three adults—about 28 attend regularly. Their progress is truly encouraging, and they are remarkable for good order, and for their attachment to the exercises of the school and the service of the church.

#### ST. ANN'S CHURCH, BROOKLYN, FEMALE SCHOOL.

Superintendent	1
Teachers	8
Scholars on the books	51
Number of scholars usually present	34

#### TRINITY CHURCH FEMALE SCHOOL.

The condition of this school is much the same as at the last anniversary. The number of scholars is 48, 20 white and 28 coloured, who are under the care of nine teachers. The improvement of the scholars is such as to afford encouragement to the teachers to persevere in their interesting duties. The school labours under the disadvantage of being destitute of a superintendent.

#### ST. THOMAS'S CHURCH SCHOOL.

The Sunday school of St. Thomas's church was organized but a few weeks previous to this anniversary, and no report has as yet been made to the board of managers.

The board gratefully acknowledge the receipt of 188 Bibles, and 215 Prayer Books, received from the Auxiliary New-York Bible and Common Prayer Book Society. The above number includes 100 Bibles purchased by the board in 1822, the payment for which has recently been generously remitted by that society, upon a representation of the low state of our funds. We are also indebted to the Protestant Episcopal Tract Society for 864 tracts and devotional books, given by the agent of that society in donations to the different schools during the past year.

We trust now that we may, with gratitude to God, cherish the humble hope, that we are exercising no unimportant instrumentality in aid of that great design for which the Church of Christ, in whose communion, and under whose authority, we deem it our happiness and our privilege to act, was established by Almighty God. Our schools have been the means of adding many to that Church, of leading many of its members to serious engagement in the great work of their salvation, and as already manifested by interesting examples, imparting, at the awful

hour of dissolution, the supports and consolations which can be derived only from the great and precious doctrines of the gospel.

This blessing has been of God. Let us pray that it may be continued and increased. But let us remember that prayer is not all that is necessary. We all may contribute, and we are all in duty bound to contribute, in other ways, to so great and good a design. Additional teachers, and active directors, are wanted in most of our schools—sometimes the want of an efficient superintendent is experienced. Funds are necessary to ensure their successful operation. There exist in the Church ample means for the supply of all these necessities. Can it be that the proper spirit is wanting? Christ loved the Church even unto death. Shall her own members be indifferent to her welfare, and unmoved by the crying spiritual necessities of their poor and ignorant brethren? Let each member of the Church keep in view the prospect of but one soul, saved by the divine blessing upon his instrumentality, and he must surely have a motive sufficient to command his warmest solicitude, and his most active exertions.

Signed by order of the board,

HENRY ROGERS,

Attest.

Chairman.

THOMAS N. STANFORD, Secretary.

New-York, Easter-Monday,

April 19, 1824.

#### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

THE anniversary of this society was celebrated in Charleston on the 6th of January, 1824, when the fourteenth report of its board of trustees was read and adopted, and its officers for the current year elected: from the report we make the following extracts, which will be read with interest by all the friends of similar institutions.

"The trustees of the *Protestant Episcopal Society* rejoice, that they are again permitted to meet their brethren at the annual feast of the Epiphany. It is pleasing to render this yearly ac-

count of the talents intrusted to their keeping, by the enlightened liberality of very many in the Episcopal church. This duty is felt to be the more sacred and interesting; because many, who once contributed the most largely to our treasury, by their wealth, or to our counsels, by their wisdom and piety, "have been delivered from the burden of the flesh," and, "having finished their course in faith, now rest from their labours." If the obligation to render an acceptable account of our stewardship to the living, may justly command our serious attention, how solemn and affecting does this duty become, when "the spirits of just men made perfect," once our fellow-workers in the vineyard, rejoice or mourn over the fruits of our labours. To them, we feel that we give up this account, as well as to you; nor are we insensible, that they and you have created a responsibility to God, far more than to man. By him, we desire to be approved, as the author and giver of every good and perfect gift, as the fountain of all duty, the end of all good works, the ruler and judge of the quick and the dead. May he abundantly bless our counsels; and may our successors, year after year, be enabled, at each anniversary, to say with the psalmist, "God has been merciful to us, and has shown us the light of his countenance." "God, even our own God, hath given us his blessing."

"The society have, long since, been made acquainted with the liberal and very acceptable bequest of Miss T. J. DE TOLLENARE to the orphan-house and this institution, in equal shares. Her memory has been often blessed by the trustees, and frequently, hereafter, will it be blessed, in public and in private, by the members and other friends of our society. We desire not that such as have only a competency, laid up for their families, should emulate such an example. But we believe there are many, who, in a few years, could spare from their overflowing coffers, a sufficiency to render them, not only the imitators, but the rivals of this lady's munificence. Charity moves in a more exalted sphere, and accomplishes more expansive and permanent good, when, be-

sides the contributions for the current year, she prepares with liberal foresight, the means of future usefulness. Doubtless there are several, who could well afford from the large increase of a single season, to go and do likewise. Doubtless, there are more, who, if they adopt the resolution, to make a correspondent acknowledgment, for the wealth bestowed on them by Providence, could, in a few years, without embarrassment to themselves, or injustice to their families, not only imitate, but surpass the liberality of our departed benefactress. To such persons we feel permitted to say, that the earth will bring forth her increase more abundantly for them, if such be their works of faith and love; for the scriptures themselves have said "honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." To such persons, we feel ourselves moreover privileged to say, that such acts, performed in the fear of God, and with good will towards men, show forth pre-eminently, the faith of the doer by his works, and will be sources of hidden consolation and strength, in the hour of trial and in the day of affliction.

"Deeply sensible of the debt of gratitude, due to Miss DE TOLLENARE, the trustees cheerfully co-operated with the orphan-house, in erecting a memorial of her liberality in the chapel. The beauty and simplicity of this monument are a pleasing emblem of the purity and unambitious excellence of the lady, to whose memory it is sacred. A suitable inscription,\* proposed by the commis-

\* The following is the inscription:

THIS MARBLE,  
Commemorative of the Beneficence of  
Miss Theresa J. De Tollenare,  
Is erected by the City Council of Charleston,  
And the Protestant Episcopal Society for  
the Advancement of Christianity  
in South-Carolina,  
As a Memorial  
of their grateful sense of her distinguished  
CHARITY.

This exemplary Lady, prompted by a  
truly Christian philanthropy, bequeathed a  
considerable part of her fortune to these  
Institutions.

The Widow and Orphan  
will bless her memory.  
Miss De T. left upwards of \$14,000  
to the two institutions.



sioners, and cheerfully approved by the board, commemorates the benevolence of our patron. But the trustees felt, that this testimonial of regard was not all that was due from a society, which had been distinguished among the institutions that strengthen and adorn the church, as the sole object of her bounty. They have, accordingly, resolved, that a monument be placed in St. Michael's church, and that this object be accomplished in a manner, at once honourable to the character of the deceased, and to the gratitude of her favourite society.

"For a view of the receipts and expenditures of the past year, the board refer the members of the society, to the treasurer's account herewith. A few moments' attention to that document will satisfy you, that although the society has prospered; yet its condition is such, as still to call for many exertions and much liberality. As new scenes of usefulness open before us, and new claims to our aid present themselves, we feel that the good we are able to do, is far short of what might be done, and ought to be done. We are unable this year to make any provision for the library, or for beneficiaries; our missionary fund is reduced; the means of assisting country churches are less than the last year, and we shall scarcely be enabled to confer this benefit on as many as we have hitherto. The heavy debt, due by the common to the permanent fund, has occasioned the transfer of almost the whole of Miss DE TOLLENARE's legacy to the latter. Instead, therefore, of having the use of one half for the current expenditures of the year, it will be seen by an examination of the account, that we have only one half of the interest of nearly the whole.

"With regard to beneficiaries, the society, at present, have no one under their charge, the period having expired, during which, they had engaged to assist the two young men recently patronized by them. Regarding this as one of the most important objects of the institution, they trust that funds may never be wanting, as certainly the disposition never will be, "to take by the hand, youths of genius and piety, who need the fostering aid of benevo-

lence, and are meant to be trained up for the ministry of the church."

"The board trust, that they fully realize the responsible station in which they are placed; that they are deeply sensible of the destitute condition of some of the country parishes, and of the inadequate means of others. But they only know the various calls on the society: and, it is believed, that they only can decide on the relative merits of conflicting applications, and form the best judgment, on a comparison of all existing circumstances. On the society, of whose treasury they have been appointed guardians and almoners, they rely with confidence. To their brethren in the country parishes, they appeal with cheerfulness, assuring them, that the board feel too strong and lively an interest in their present situation and future prospects, not to regret the necessity of a refusal, more than they rejoice, when they are permitted to improve the opportunity of rendering assistance. They have had the satisfaction, during the past year, of contributing towards the ministrations of the gospel, in the following places: Trinity church, Columbia; Christ church, Upper St. Mark's; the church at Manchester; St. David's, at Cheraw; and St. Paul's, Pendleton.

"The board are exceedingly gratified at the prosperity of the church in Pendleton. To the zeal and devotedness of the minister, (the Rev. RODOLPHUS DICKENSON,) whose labours have not been in vain: and to the energy, liberality, and faithfulness of the authors of this good work, "begun, continued, and ended," in the Lord, they are sensible that the society and the whole church are deeply indebted: and if the thanks of fellow-mortals be of any value, in comparison with the approbation of conscience, and the smiles of heaven, those acknowledgments have doubtless been made by many a heart, and many a tongue.

"The appropriation, which has been regularly devoted, for some years past, to the increase of the library, was unavoidably suspended during the last year. For similar reasons, the board did not feel at liberty, during that period, to add any new publications to

those already printed by the society. Yet, under these discouraging circumstances, the society will be gratified to hear, that the whole number of volumes, now in the library, is 909."

"The society will, doubtless, hear with the same pleasure, with which the board received the information, that the widow of our former diocesan presented to the society, in August last, a number of copies of his sermons.\* To the author, the debt of gratitude of the church and of this society, continually increases, the more they are read and admired, at home and abroad. To the giver, suffice it to say, that such a present from a stranger to him, and to us, would command our sincere thanks. From any member, it would be received as a testimonial of no ordinary attachment, as a gift of no common value. But from her, so affectingly and sacredly related to him, and for his sake, so interesting to us, we have received them with emotions of peculiar sympathy, gratitude, and esteem."

"The board desire to take leave of their fellow members, with praise and gratitude in their hearts, that they have been privileged to administer your charity, from the last to the present anniversary. Already, the holiday at the close of the year, dedicated by the world to festivity, has fled away, and scarce a record remains of its events, save in the perishable memory of man. Already the season of idleness, relaxation and sport is fled, like a tale that is told: and the busy pursuits of life are daily working in thousands and tens of thousands, forgetfulness of the year that is past. Yet a little while, and it will no more be remembered by them, that another year is rolled backward into the eternal gulph: and that yet another year, to be enriched by countless blessings; to be endeared by a croud of mercies; to be mourned over, because of transgressions, times, and ways, without number, hath commenced its sublime and solemn journal along the highway of time. Yet a little while, and they will have forgotten that the

sun of another year hath come out of the tabernacle of power and glory, that is set for him, and rejoiceth as a giant to run his course.

"But the church suffers not the children of its care to be unmindful of the past, the present, or the future. The holy festival of the Saviour's advent is scarcely past, when we behold the dark gates of the old year closed for ever on our view: and, through the opening portals of the new year, the star of the Epiphany sheds its mild and celestial effulgence,

"More lovely, than, when Lucifer displays  
His beaming forehead through the gates of  
morn,

"To lead the train of Phœbus and the Spring."

But this radiant period of rejoicing, for the manifestation of the Redeemer to the Gentile world, shall endure only for a time: and the beauty and glory of the church shall then be eclipsed in the black night of the crucifixion. To her, will then be appointed, for a season, "mourning for the oil of joy, and the spirit of heaviness for the garment of praise." But the momentary eclipse of the Christian passover shall swiftly flee away. Yet a little while, and the eye of faith shall behold a cloud receiving the Saviour out of sight, while the same voice of mild admonition shall again sound in our ears, "Ye men of Galilee, why stand ye gazing up into heaven?" We may pause for a moment, but shall be swept onward, in the twinkling of an eye, by the flood of time, till the soul shall find a resting place, full of joy and hope, in the day of Pentecost. Then shall she witness, as in vision, the rushing of that mighty wind, and the bickering of those cloven tongues, like as of fire, that came to attest miraculously, the faithfulness and love, the wisdom and majesty, the power and divinity of the Redeemer. Then may we again pause awhile in our career, and contemplate, for a season, the glorious company of the Apostles, so soon to become "the noble army of martyrs." But the church forbids us to linger on this hallowed spot. Then shall succeed the long interval of summer and autumn; while the memories of sainted evangelists and prophets rise to view, and successively disappear; as

\* 21 copies in boards, 62 bound in sheep, 11 in calf gilt, and 4 in extra binding, making 98 copies. There are, besides, 143 copies at the bookseller's in sheets.

the eternal stars, in their courses, follow one another down the western steep of heaven, and set to be seen no more, till another year shall arrive. Then will we behold ourselves again, at the close of the annual revolution of nature: and the church will again dedicate her season of rejoicing for the future, as a season of meditation on the past. To all, that time is as yet future. To some of us, to some of you, that season may be the future in the world of spirits, and not in the world of men. To others, it may be the future in this valley of the shadow of death. To some, it may be the last moments of mortal life; while others may look back upon it, in the long tract of years, as a desolate and unlovely spot, in the ocean of time—But wherever, and whatever we then shall be, may we all be approved and adopted as the children of God!"

*Signed in behalf of the Board,*  
NATHANIEL BOWEN,

*Ex-officio President of the Society.*  
January 6th, 1824.

For the Christian Journal.

#### *Church in the West.*

THE laborious exertions of the pious missionaries in the western parts of the state of New-York have often been the subject of high commendation. The privations they endured, the hardships they suffered, and the scanty pittance on which they were compelled to subsist, fully evinced that these pioneers of the church were endued with the true spirit of the gospel. To their labours, aided by the indefatigable zeal and industry of our excellent diocesan, may be ascribed, in a great measure, the spread of that gospel, and the diffusion of church principles in that interesting and extensive section of the state. It is evident, however, that in new settled countries pecuniary aid must be afforded by those who possess the ability, and have the desire of extending the blessings of the word of life to the poor and destitute. Such aid has often been solicited and obtained from the pious in this city; and we trust success will attend every application for the like purpose. The publishers have recently

received an interesting letter from an eminent layman in Fredonia, Chataouque county, detailing the situation and prospects of the church there. The following extracts will interest our readers, and will lay the views of the people there before them.

"Such an important section as this county, so healthy and fertile, settling so fast, and containing now about twenty thousand souls, deserves, and, I am confident, will receive the due consideration and aid of the friends of the church in New-York, whose only views would be to ascertain whether their bounty would be well and faithfully applied.

"To enable the church to flourish here, we must establish (substantially) a permanent support for a minister. This I propose to do, by the purchase of a small improved farm, near our village, and stocking it with sheep and cows, and by having a convenient building and lot in the village. This would very nearly support a minister—and land is now very cheap—and the property thus purchased would remain for the benefit of the church for ever. The plan is approved by our best men. If it could go into effect, the church might in a few years look for liberal contributions from this quarter, for the propagation and support of the gospel. But we can only effect the object by donations or loans. We are not able to do it ourselves. We shall be thankful for a little: but, to meet our views fully, we want about 2000 dollars; and, perhaps, it might be considered unreasonable for us to ask so much. This, however, is certain, that probably there is no place in the diocese where such an extensive field, and such fair prospects, are opened to the church as this county, if we can proceed without pecuniary embarrassment."

"I propose going to New-York in June or July. There are probably many of our friends who, in making advances, would not wish to make them absolutely until they saw whether a faithful application was made, &c. This is right, and if a farm were purchased, the title might be vested in such persons, or according to their directions."



*To the Editor of the Christian Journal.*

SIR,

I was highly gratified in finding in the *Gospel Advocate*, not long since, a notice of a proposed re-publication, in this country, of Archbishop Potter's admirable treatise on Church Government, and of Mr. Hooker's celebrated work on Ecclesiastical Polity. In relation to the first of these books, it has been recommended by the editor of the *Gospel Advocate* that notes be appended, applying the remarks of the author to the state of the church in this country. This would, doubtless, be of great use, as well to private Christians as to students of theology. It may be stated, that one part of Archbishop Potter's work deserves particular attention. I refer to the notice he takes of the transaction recorded in Acts xiii. 1—4, relative to the separation of Barnabas and Saul. By comparing the remarks of the Archbishop with the note of Dr. Whitby on the place, it will be found that the former has, in some degree, erred in his application of the text. It would be well to give the substance of Whitby's observations in a note to the American edition; as this would have a tendency to correct any erroneous impression relative to the purport of the passage, which might be the case on a perusal of Archbishop Potter's remarks.

As to the work of Mr. Hooker, nothing need be here said, except in reference to the editions which have been published. The Clarendon edition, printed at Oxford, in 1793, and reprinted, a few years since, in three volumes octavo, is perhaps the most correct of any. This edition is recommended to the American editors. The very few typographical errors which it contains can be easily corrected; and, if not, they will have no injurious effect on the sense of the author. There cannot be said so much in favour of the octavo edition, in three volumes, published in London, 1821, by W. Clarke, W. Baynes & Son, &c. The typographical errors are numerous. To show that this assertion is not groundless, the following may be instanced, occurring in the first volume.

Page 164, "And for either of them

more than probable reason there is not to be found laws, whether mixedly or merely human, are made by politic societies." The error here is the omission of a period between the words "found" and "laws."

Page 194, "which laws, saving only that we are members of the commonwealth, where they are of force, we should *not* need to respect as rules of action." The word "not" is omitted in this edition, which opposes the sense of the author.

Page 216. The same error occurs here—the omission of "not," which (being retained) gives its true force to the sentence. "For when the Lord hath once himself precisely set down a form of executing that wherein we are to serve him; the fault appeareth greater to do that which we are not, than *not* to do that which we are commanded."

Page 231, "Inasmuch as we might stay our doing of them if *he* would." Instead of "he," there should be *we*.

So much by way of advice. I cannot but congratulate the members of our communion that two such valuable works should be called for. That their circulation may be extensive, and their influence great in correcting "false doctrine, heresy, and schism," should be the prayer of every

FRIEND OF THE CHURCH.

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*Ignorance and degraded Notions of the Battas of Sumatra.*

From the *Missionary Register*, March, 1824.

MR. BURTON, who is stationed among the Battas, gives the following account of this people:—

"It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet, in twenty cases to one, so far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand any thing of what they read: their alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is, in a great majority of instances, limited to this acquisition. Their books are all small, written on the bark of a tree; and most that we have yet met with, treating of lucky and unlucky

days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading.

“Our friends in England can form but a faint idea, how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising, with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—“When we die, there is an end of us: perhaps our souls become ‘Jins,’ or devils, and fly about in the air for a time, and then perish! who knows? The earth, for any thing we know, will exist for ever.”

“I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the “Jins” in a body, and the spirits of their ancestors—of departed teachers, or conjurors—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c.

“A funeral is always welcomed for the good things attending it; as it is a time of great feasting, when the relations of the deceased always kill as many buffaloes or hogs as their circumstances will admit. After the interment, they suspend the heads of these animals, with some rice and water, near the grave; that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and, should it need such elements, take some refreshment. The body is never interred till the feasting is ended; in consequence of which a Rajah is sometimes preserved above ground three months!

“They suppose that the spirit may, at any time, be called to the grave by beat of gong; and, accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed; and, being no longer himself, becomes identified with

him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air; that he wants to eat buffalo and rice, to drink arrack, and to obtain a new suit of clothes; all of which are immediately given to him. After some time, the spirit departs, and he is left himself. If he be questioned about what passed in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they ALL pretend to believe it.

“Though they look upon Satan as the head of their “Jins,” their estimation of his intellect is miserably mean; as may be judged from the ease with which they suppose him to be deceived.—When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, what in their estimation is the same thing, that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: “Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is,” throwing out the image, “take him away.” Should the sick man after this recover, THEY FULLY BELIEVE that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not darkness here cover the earth, and gross darkness this people?

“From seeing what these people do NOT know, we are strongly reminded how great are our obligations for that Blessed Gospel which brings *life and immortality to light*; and of the duty incumbent upon us, to diffuse, as widely as possible among our benighted fellow men, this glorious light from heaven.”

#### *Debased State of the Caffrees of Ben-coolen.—From the same.*

These people live in a quarter by themselves. One of the missionaries draws a frightful picture of their de-

baucheries. On passing through their quarter, he writes—

‘My attention was arrested by a scene of degradation and wickedness, calculated to humble the pride of human nature, and excite the tear of compassion. An assembly of Cafrees, chiefly old people, had collected for the purpose of presenting offerings to the spirits of their deceased relatives. Every countenance expressed a savage joy at the near approach of drunkenness and gluttony. A temporary stage of split bamboo was elevated in the open air, about two feet above the ground, and covered with large green plantain-leaves. A decrepit old man officiated as priest, whose naked shrivelled body, besmeared with filth and corruption, presented an object of inexpressible disgust. He served up about fifteen different messes of boiled rice, fat pork, &c. accompanying each with a portion of rum and arrack, supposed to be peculiarly grateful to the hovering demons. The altar being thus covered with the offerings, and surrounded by the sable multitude seated promiscuously on the ground, and destitute of every mark of veneration or respect, he invoked the spirits of their departed relatives to descend from their respective abodes in the atmosphere, the vegetables, animals, buildings, &c. and satisfy themselves with the food presented. He entreated them, in consideration of the offerings, to have respect to their descendants, and do them no injury; and, having recited some mystical incantations, he left the food for some minutes on the stage that the spirits might partake of it: he then served up the whole to the expecting multitude. All ate and drank abundantly; and, in the course of a short time, the scene became so confused and offensive, by the general intoxication of men, women, and children, that I was obliged to quit it.

‘The mission house is situated just on the border of their quarter. Scarce an hour passes, without witnessing the clamour of their abuse—scarce an evening, without discovering their women intoxicated—scarce a night, undisturbed by the riotous noise of their tomtoms. The scene of their daily labour is impure in the extreme. Their expres-

sions of abuse, their subjects of jest and diversion, and their common conversation, are all drawn from ideas of lewdness. While destitute of almost every species of religion themselves, they engage with eagerness in the debaucheries of all parties: the commencement and termination of the annual fast, together with the Muharrum of the Mahomedans, the Doorga Festival of the Hindoos, the New Year of the Chinese, and our own Christmas, are all distinguished by the intemperance of the Cafrees.

Such are the people with whom we have to do. Under no restraint of moral or religious obligations, *they walk, as the Apostle says, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; and, being past feeling, they have given themselves over to lasciviousness, to work all uncleanness with greediness: without hope, and without God in the world.*

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#### Statistics.

Extracted from Mr. Ingersoll's Philosophical Discourse.

There are half a million of scholars at the public schools throughout the United States; and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students of law.

There are about ten thousand physicians, and upwards of ten thousand lawyers.

There are about nine thousand places of worship, and five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts.

Between two and three millions of dollars worth of books are annually published in the United States.

A thousand newspapers are published. There are more than one hundred steamboats, comprising more than fourteen thousand tons, navigating the Mississippi.

The vessels of the United States, by sea, perform their voyages on an average in one third less than the English.

There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike roads.



There are three thousand legislators. There are two hundred printed volumes of law reports.

*Burns's Monument at Ayr.*

The monument, which has now been erected at Ayr, to perpetuate the memory of Robert Burns, in form may be described as a replication of the Athenian monument of Lysicretes, which we believe the architect selected as his model. It bears a considerable resemblance also to the beautiful little temple attached to the Church San Pietro in Mantoria, at Rome. The edifice consists of a triangular basement (representative of the three great divisions of Ayrshire, Kyle, Carrick, and Cunninghame,) upon which rises a circular peristyle supporting a cupola. The pillars, which are nine in number, and entablature, are of the Corinthian Order. They are designed, we believe, from the three remaining columns of the commitium (sometimes erroneously called the temple of Jupiter Stator) in the Forum at Rome, and executed in the chastest manner; certain ornaments of truly Grecian elegance surmount the cupola, and serve as a pedestal to the tripod. The interior of the basement of the monument gives a circular chamber 16 feet in height, and of a corresponding diameter. From this chamber, which is of the Doric Order, a flight of stairs conducts to the gallery above. The whole edifice is conceived and executed in a style purely classical.

The following is the inscription placed on the tripod:—

The First Stone of this Monument,  
Erected by Public Subscription,  
In honour of the Genius of  
ROBERT BURNS,  
Was laid by  
The late Sir Alexander Boswell, of Auchinleck, Bart.  
(Under whose exertions principally the  
Subscription was commenced and  
carried through)  
On the 25th day of January, 1820;  
AND  
On the 4th of July, 1823,  
This Structure being wholly completed,  
THIS TRIPOD  
Was fixed upon its summit,  
In presence of a numerous assemblage  
Of Freemasons and Subscribers,  
Headed and addressed on the occasion by  
Wm. Fullerton, Esq. of Skeldon.  
Thomas Hamilton, jun. Architect.  
John Connel, jun. Builder and Contractor.

The situation of the building is extremely well chosen.—It is in the centre of those scenes which the poet has so often described—and if formerly the spot itself excited recollections of the most pleasing kind in the minds of the Bard's admirers, how much more interesting—how much more intense—must be the local association of

feelings now called up, when, in addition to that classic ground, we now contemplate the proud pile which has been raised to perpetuate the memory of Robert Burns.

*The Organ in York Minster.*

This noble instrument has been recently completed, and on Sunday week all the stops were used. It is said to be the largest and most complete instrument in Great Britain. The total number of stops is 52—pipes 3254. There are three sets of keys—viz. one for the great nave organ, one for the choir organ, and one for the swell, exclusively of pedals. There are movements for enabling the performer to play two or three sets of keys at once, or to detach the great and choir organs, with the pedals, in addition to the pedal pipes. The Haarlem organ, which is the largest in Europe, contains 60 stops, being eight more than that of York Minster.

The approaching musical festival at York, has the patronage of 37 dukes and lords. The performers engaged are—instrumental, 183!—vocal, 264! viz. 72 cantos, 60 counters, 60 tenors, and 72 bases. This will, indeed, be a “Grand Musical Festival.”—*English Paper.*

*Indian Anecdote.—From the Philadelphia Recorder.*

As the church is about to redeem its character, by beginning a mission among the heathen, it may be interesting to its members to peruse evidence of the disposition of the heathen to receive instruction. The following anecdote is from the Journal of Mr. Eleazar Williams, formerly catechist and lay-reader at Oneida, in the state of New-York, now resident at Green Bay, Michigan Territory. During his residence at Green Bay, a teacher, supported in part by the Domestic and Foreign Missionary Society, he has been employed in the instruction of a number of Indian children. The circumstance narrated, occurred among those children.

“A boy aged 11, who had, in company with others, several times attended our singing schools, and who often called at my house, came with others at the time I requested the parents to send their children to me for instruction.

“One day, as I was telling the children the importance of being prepared for death, which was a certain fate of all, while life was very uncertain, this lad asked in a low tone when he should die?—I answered, it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the Father of our spirits. I then endeavoured to impress upon them the importance of prayer. The Lord's Prayer was then repeated (as it had been done frequently before) to them, and they were told it was the best of prayers, as it was first used and recom-

mended by the Saviour of the world—and that it specified all for which it was necessary for us to pray both for soul and body.—They were told that all good people and children prayed to God both morning and evening.

"The boy related to his grandfather all that he had heard, and entreated him to pray. The grandfather told the child that what he had heard was good—but as to praying, he did not know what it meant.

"The boy continued from day to day his entreaties to have his grandfather pray, and observed to him, "you cannot be good unless you pray."—At length the old chief called and informed me his desire to hear what we must say when we supplicate the Kiche Manito or Great Spirit.—The Lord's Prayer was repeated to him several times, and he continued for several days, often calling with a view to hear that prayer repeated to him.

"The boy at length came to me, with his countenance expressing the greatest joy, saying, "*Makatakonaie*" i. e. "You black gown, my grandfather is good now." Why? said I. He answered, "Because he pray."—And what does he say when he prays?—"He says, '*O Father, thou dwellest in the highest Heavens.*'"—Here he paused.—What else does he say?—"Let thy name be great in all the earth."—What else?—"Let thy chieftainship be all over the world—let thy will be on earth, the same as in heaven." I asked the boy what made him so rejoiced?—"Because," said he, "my grandfather will now be a good man, and when he dies, he will not go to a dark place, but to that country where the light is very bright, very bright indeed!"

"I was quite agreeably surprised at the language of the child, and almost ready to conclude that his tender heart had been illuminated by him who has declared that he is "the light of the world."

"From this time I was determined to take particular pains to instruct him in our holy religion, but unfortunately he was soon compelled to accompany his friends on their hunting excursions."

#### *Most melancholy Occurrence.*

A Roman Catholic Clergyman, of the name of Donnellan, who officiated, we understand, at Blessington, learned in the course of his vocation some circumstance tending to remove the imputation of guilt from, if not to prove the innocence of two unfortunate men, sentenced to death at Carlow, a day or two back. Such was this excellent man's anxiety to turn this information to the advantage of the unhappy accused, that though near seventy years of age, he rode on Saturday upwards of sixty miles on this praiseworthy business, and reached the Vice Regal lodge at the Park on Saturday evening last, too late to see the Lord Lieutenant. The Rev.

gentleman was promised an audience on Sunday morning at ten. He put up at the Queen's Head Hotel, in Bride street, (Dempster's) for the night, and rose at half past seven on Sunday morning, though still labouring under all the effects of his great exertions, and dressed himself. Wearied with anxiety and exhaustion, he just sat down to wait the proper moment for starting, in order to be at his destination in time, and, melancholy to relate, without evincing the most trifling struggle, and as he sat, yielded up his pure spirit. Every exertion was made to reanimate him, both by the family and Surgeon Wright, who instantly attended; but, we regret to state, without effect. Exhausted nature could bear no more than she had endured on this mission of mercy—he had breathed his last. We hope the secret did not die with him, but that the pious work which cost him his valuable life, may be consummated by some other person properly qualified for the purpose.—*Dublin Even. Post*, July 15.

#### *Dreadful Calamity.*

The awful event which recently happened in the vicinity of this city, ought not to pass unnoticed by us. The instant removal of so many persons, some of them in the morning of their days, particularly so many members of one family, calls loudly for serious meditation on the great uncertainty of life, and on the mutability of all earthly enjoyments. The following account of this disaster is copied from the New-York Observer of the 22d May, and we believe is substantially correct.

"On Saturday evening last, about half past seven o'clock, while the steam-boat *Ætna*, Capt. Robinson, was on her passage from Washington, New-Jersey, to this city, about seven miles from the Battery, the centre boiler bursted, and instantaneously killed several of the passengers, tore up the deck, broke the machinery, scattered the fragments in every direction, and reduced the central part of the vessel to a complete wreck. The principal mischief was done in the after cabin, where most of the ladies were assembled.

"The whole number of persons on board the *Ætna* at the time of the explosion was 34. Of these 19 were passengers, and 15 officers, crew and servants of the boat. The following are the names of those who lost their lives by the explosion, viz. Mrs. Sarah Furman, wife of Mr. Job Furman, of this city, aged 44; Mrs. Mersevole, daughter of Mr. Furman, married about six weeks since, aged 22; Mary Furman, sister of Mr. Furman, aged 54; Caroline Furman, niece of Mr. Furman, aged 10; Mary Bates, aged 9; Nancy Dougherty, of Auburn, (N. Y.); Mrs. Taylor; Alexander Cromwell, waiter on board the *Ætna*; Victor Grasse, steward, (jumped overboard



and was drowned,) and Mordecai C. Peters, tailor, of Philadelphia, making ten in all. Two of these died at the Hospital soon after they were brought on shore. Besides those who died there were also seven others carried to the Hospital badly scalded, five of them dangerously. The rest escaped without material injury.

"From the above account it will be perceived that this afflicting dispensation has fallen with peculiar weight upon Mr. Furman of this city. Four of the ten who were killed, were females of his family. They left the city after nine o'clock on Saturday morning, in company with a son-in-law, and a nephew of Mr. F. to attend the funeral in the afternoon, at Elizabeth-town, of Mrs. Price, a niece of Mr. F's. While they were at the house of mourning, an infant child of Mrs. Price died, and was buried in the same coffin with its mother. On their return from Elizabeth-town, four of their number, as we have seen, were instantaneously killed; and on the next day (Sunday) they were all buried in one grave. The sensation excited by this awful calamity has been deep and general. Probably more than five thousand persons were collected around the house of Mr. Furman at the time of the funeral, and more than one thousand followed the unhappy sufferers to the grave."

#### *A Religious Maniac.*

Israel Ruland, of Brookhaven, who we understand has been some time labouring under what is called a *concern of mind*; on the night of the 5th, awoke his wife, and very deliberately told her, that it had been revealed to him, that he must destroy his family, and as deliberately rose for the purpose: but the wife not believing in the revelation, took her departure for some of the neighbours, which having collected, they returned to the house, where they found the oldest child, about 8 years old, lying on the door step, where Ruland had taken it by the heels and dashed its brains out—it lived nearly an hour. He likewise had broken the skull of another child about 4 years old, belonging to a woman in the house—it is said it cannot live.—Ruland was secured before he could further fulfil his *bloody revelation*.—*Corrector.*

#### *The General Theological Seminary.*

"The students of the General Theological Seminary of the Protestant Episcopal Church in the United States, anxiously desirous to be instrumental in promoting the general interests of Christianity, and especially in the propagation of the primitive doctrine and discipline of the church, have recently organized a *Society of Inquiry respecting the Advancement of Christianity*. The object of this society is to procure information respecting the actual state of the Christian religion, and of the

means and opportunities of extending it, particularly in the United States, according to the principles of the Protestant Episcopal Church; and, in subserviency to this object, it is also the design of the society to acquire and disseminate a knowledge of the morals and religion of different nations, and of the causes which operate on the moral improvement of mankind."

In the furtherance of this object, the students request donations from the editors of all religious publications, especially those connected with the church, of a copy of their respective works, so far as they can be conveniently furnished.—We trust few will be disposed to withhold so mere a trifle in so good a cause.

#### *Ordinations, &c.*

On Ash-Wednesday, being the 3d of March, 1824, at the church on Richmond Hill, Virginia, the Right Rev. Bishop Moore admitted to the holy order of deacons, Mr. Marsh L. Chevers.

On Wednesday morning the 12th of May, 1824, in St. John's church, Norristown, Pennsylvania, the Rev. John H. Hopkins was admitted to the holy order of priests, by the Right Rev. Bishop White. On the same day, and in the same church, the rite of confirmation was administered by the bishop to about 30 persons.

On Easter-even, April 17th, 1824, the apostolical rite of confirmation was administered in St. Philip's church, Charleston, to thirty white, and six coloured persons.

#### *New Church in the City of New-York.*

On Thursday the 27th May, 1824, a new church was organized in the eastern section of this city, under the style of *The Rector, Wardens, and Vestry of All Saints Church*. Of this church the Rev. William A. Clark has been chosen rector; and the following gentlemen compose the first board, viz. George Dominick, and James P. Allaire, wardens—John Rooke, George Lovett, Wm. P. Rathbone, George Irving, Selick Nichols, Wm. Appleby, Joseph Palmer, and Samuel P. Brown, vestrymen. We understand measures will be taken for the immediate erection of a suitable edifice near the junction of Grand and Division streets.

In the number of the Christian Observer for January, 1824, a paragraph appears, stating that Bishop Hobart is authorized to receive contributions for the General Theological Seminary. We have received information that this was inserted without his knowledge or consent.

#### *Calendar Notices for July, 1824.*

4. Third Sunday after Trinity.
11. Fourth Sunday after Trinity.
18. Fifth Sunday after Trinity.
25. Sixth Sunday after Trinity. St. James the Apostle.



*For the Christian Journal.*

SCRIPTURE HYMNS.

*Version of St. John xvi. 8—11.*

The Spirit comes, he comes to bless,  
Admonish, and instruct mankind;  
Lessons of sin, of righteousness,  
Of judgment, all in him may find.

Deprav'd and unbelieving souls  
He deeply will convince of sin,  
Till faith with holy strength controls  
Each stubborn wickedness within.

Thus pure, their righteousness is view'd;  
For Christ beyond the veil has gone  
To justify each soul renew'd,  
And plead its pardon at the Throne.

The judgment of that Throne they hail;  
The Prince of earth is there repell'd,  
Th' Accuser's calumnies there fail,  
And they in Christ are righteous held.

Come Holy Ghost! to thee we bow;  
Convince of sin, and righteousness,  
And judgment-vict'ry kindly show,  
Till all the world thy pow'r confess.

JEDUTHUN.

*Version of St. Mark iv. 26—29.*

The Saviour thus his truth displays—  
The kingdom of my Father's grace,  
His influence in the heart,  
Is like a seed, the gift of God,  
On man benignantly bestow'd,  
And sown by human art.

The sower, as each seed is sown,  
Commits its growth to God alone;  
It feels not then his toil:  
He knows not how, by day and night,  
It springs, and grows, and gains the light,  
And cheers the naked soil.

For as, by God's decree, the earth  
Herself brings forth her teeming birth,  
So grow the seeds of grace;  
First comes the blade, and then the ear,  
And then the ripen'd fruits appear,  
The faithful soul to bless.

As graces ripen thus within,  
Their harvest in the life is seen,  
A life of faith and love:  
—The saint thus to the Spirit sows,  
Thus reaps each virtue as it grows,  
Till call'd to bloom above.

JEDUTHUN.

*From the Long-Island Patriot.*

ASCENSION HYMN.

For the tune—Harboro', or Miles' Lane.

Our risen Lord ascends on high,  
Restor'd from deadly thrall;  
The bright celestial hosts are nigh,  
To greet him, Lord of all.

The heav'nly portals open stand,  
And, pass'd the sacred wall,  
He mounts the throne, at God's right hand—  
'Tis Jesus, Lord of all.

The seraph throng their harps prepare:  
Hark! through their blissful hall  
Voices unnumber'd chorus bear,  
To hail him Lord of all.

Behold th' eternal diadem—  
See! angels prostrate fall—  
While God proclaims his honour'd name,  
And crowns him Lord of all.

Join, mortals! join the heav'nly host,  
God reconcil'd extol;  
Praise Father, Son, and Holy Ghost,  
The triune Lord of all. J.

MISSIONARY HYMN.

*By Dr. Heber, Bishop of Calcutta.*

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What though the spicy breezes  
Blow soft o'er Ceylon's Isle;  
Though every prospect pleases,  
And only man is vile—  
In vain with lavish kindness  
The gifts of God are strewn;  
The Heathen in their blindness  
Bow down to wood and stone.

Shall we whose souls are lighted  
By wisdom from on high,  
Shall we to man benighted  
The lamp of life deny?  
Salvation! O Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's Name.

Waft, waft, ye winds, His story,  
And you, ye waters, roll;  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

*Christian Herald.*—The note at the foot of this article was sent to the editor of the Christian Herald at the period of its date; and we should have been gratified had he complied with the suggestion which it contains. Decorum demands that every work should be credited for the articles which it may furnish to contemporary publications; and this line of conduct it has been the care of the conductors of the Christian Journal to pursue. They have a right to expect the same from others, and were surprised to find the article referred to in the note inserted in the Herald without its due credit; but their surprise was much increased at the refusal of the editor of the Herald to notice the omission after being thus prompted.—There being no other means left to the Journal to obtain justice but through its own pages, the conductors hope to be excused for this trespass on their readers.

*To the editor of the Christian Herald.*

Sir,—In the 248th number of the Christian Herald, being for April 17, 1824, at page 248, there appears, as an original article, an obituary notice of the late Rev. Philander Chase, jun. You will do an act of justice by informing your readers that this article was copied from the Christian Journal for April, 1824. J. S.

7th May, 1824.